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THE PRINCIPLES
OF
OCCULT HEALING

EDITED BY
MARY WEEKS BURNETT, M. D.

**WILLIAM B. CAIRNS COLLECTION
OF
AMERICAN WOMEN WRITERS
1650-1920**



**WILLIAM B. CAIRNS
PROFESSOR OF ENGLISH
UNIVERSITY OF WISCONSIN-MADISON**

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LLEWELLYN PUBLICATIONS LTD.
Astrological Books and Magazines
8921 National Blvd.
Los Angeles (Palms) California

THE PRINCIPLES
OF
OCCULT HEALING

A WORKING HYPOTHESIS WHICH
INCLUDES ALL CURES

STUDIES BY A GROUP OF
THEOSOPHICAL STUDENTS

EDITED BY
MARY WEEKS BURNETT, M.D.

SECOND EDITION

Theosophical Publishing House
KEOTONA,
HOLLYWOOD, LOS ANGELES, CAL.
1918

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Theosophical Publishing House
AMERICAN BRANCH

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TO
HELENA PETROVNA BLAVATSKY
HENRY STEELE OLCOTT, ANNIE BESANT,
A. P. SINNETT AND CHARLES W. LEADBEATER,
WHO HAVE BROUGHT THEOSOPHY—
THE DIVINE WISDOM—TO THE
WESTERN WORLD.

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FOREWORD

“To Occult Medicine we shall owe discoveries destined to extend the domain of Philosophy,” was the prophecy of the renowned French philosopher Descartes. Today, nearly three hundred years later, we find his words approaching fulfilment, for the world is face to face with a new movement in Therapeutics. An insistent, increasing, persevering demand is arising for investigation into the hidden side of the Health law; for a fuller, clearer light upon the Truth of Health itself. The hour of Occult Medicine has come.

At present, however, the demand for the truth is not universal; instead, the conditions strongly exemplify the eternal struggle between the radical and the conservative. The radicals include a very large number of separate organizations of intellectual people who believe that the laws of Health are as yet but imperfectly known; who are seeking to discover the hidden truths of Health which, from observed facts of healing, they are convinced will make them independent of drugs and surgical operations. To the radicals belong also the students of Sociology, who are demanding that measures for the prevention of disease and for the establishing of a true standard of Health shall obtain, not alone for the classes, but for the masses as well.

On the other hand, materialistic medical science, basing itself on the inviolability and invariableness of known physical laws, declares that healing other than by physical remedies is not practical; that the cited cases of occult healing—where the disease is obscure, and the remedies used cannot be measured and handled—are not subject to fixed laws, and therefore that such cases are wholly outside the domain of scientific investigation. This ultimatum is supposed to preclude further discussion.

But these so-called “un-scientific” healings have occurred and are continually occurring; so there must be in this world, admittedly built and sustained by law, a law governing these cures. It is in the hope of helping to find a basis for the classification and scientific study of these many thousands of unclassified cures, to help to find the law of them, that this little book is written.

It is fully in keeping with this intellectual evolutionary progress that we shall attempt to apply religious, philosophic and scientific concepts in the solution of the more fundamental medical problems which are now coming to the front. For instance, we can more easily investigate and explain the oftentimes extremely difficult facts in cures, by noting their reciprocal relations with other laws of Nature.

This is the age of scientific constructive hypotheses. Medicine is in process of construction. It is only in the experimental stage as yet, and experiment is its method. Its first law is to study facts; to observe reasonable caution in presenting explanations, and a willingness to recast conclusions that may have been

arrived at on insufficient data; to use the same open-mindedness, tolerance and fearlessness as do the researchers in Astronomy or Physics.

The demand of the age is, that a scientific study be made of the etheric bodies and the emotion and mental bodies of our every-day humanity; that the power which the Self, the super-man, can assert over his own mind, his own emotions, and over the etheric elements in his physical body, shall be recognized and taught as a definite part of the larger therapeutics. In addition to this, there must come an intellectual recognition that there are greater and lesser intelligences working in all matter. The subtler sense faculties of healers and healed must be trained to note the actual effect of thought and emotion upon and through human bodies. For this training no divine gift is needed. It is only necessary that healers shall learn to use the sense organs which already exist in these finer bodies, which belong to the phenomenal world of sense, but are, except in a small number of cases, as yet undeveloped.

Science, working in Physics, is demonstrating conclusively by means of "rays" and "waves," that there are different grades of matter, each with its own rate of vibration. In advanced Photography, science is furnishing proof that thought and emotion express themselves as definite shapes in matter so fine as to be invisible to the physical eye. In Psychology, science recognizes the Self as the builder and ruler of its bodies. Other sciences are taking advanced steps. Let us gather together these already established facts and correlate with them the facts of heal-

ing, facts of differing bodies and types, facts of all the known laws of Nature, including the great fact of Evolution, and thus help to make ready for the next step forward in medical progress. Reasonably, when the etheric and desire-emotion and mental bodies of human beings become disordered, each must have its own specialized form of treatment. Should we not study carefully all the bodies before attempting to treat the apparently physical ailments which may be directly traceable to a disabling of one of the finer bodies?

The evolution of the atomic theory furnishes an illustration of the urgent necessity at this time for a more liberal attitude of mind toward the inevitable changes in the science of Therapeutics. The theory of atoms was supposedly complete; the chemical atom was, by the Western world, accepted as a finality in atoms. But facts relating to atoms were from time to time found which were not accounted for under that theory, and through further research in Nature's secret, occult storehouse, a still more ultimate atom has been discovered, which consists of infinitely finer matter and powers and possibilities, and the chemical atom has been—not blotted off the register, but—relegated to its proper place as a very fine molecule. The real science of atoms has been advanced immeasurably, but who can now say when the ultimate atom will be found?

So of the Health law. The knowledge of it is but fragmentary. The many unclassified facts of healing can reasonably be hypothetically viewed as expressions of certain unknown, or but dimly glimpsed, po-

tentials existing within the sphere of Health. These facts cannot be suppressed, therefore their source should be found at whatever cost to long-time cherished views.

In very ancient days, India had a graded system of healing, adjusted to meet the needs of the various types of bodies. It gave to the younger in evolution the crude drugs, while for those much more advanced other remedies than drugs were used. Today, the swift, resistless onward sweep of the new cycle of evolution forces Therapeutics beyond the study of remedies for the bodies of the less evolved alone, and necessitates an understanding and control of such of the hidden potential powers of the Health law as will apply to the more advanced in evolution also.

The modern mind, with its ready acceptance of the law of evolution, and of the continuity of life, is beginning to glimpse the fact that a profound philosophy underlies the healing power; that there may be grades above grades of studies in human needs in health and healing; and that the gross and etheric matters of the physical body, and the still subtler matter of the emotion and concrete mind bodies, must not be treated as one undifferentiated mass of matter, but that their differing rates of vibration shall be as definitely calculated and given due place in treatment, as would be done in a corresponding problem in physics.

In the few cases selected for illustration, no attempt to prove their truth will be made, though that is known. They are given only as examples of well-known facts, in and through which we may hope to find some explanation of the occult processes of the

Health law. In what is set forth in the following pages, we have drawn freely from the literature of all lands, believing that we should not limit ourselves in our search for truth.

The Theosophical Society is not responsible for any statements contained herein.

The Principles of Occult Healing

CHAPTER I

OCCULT HEALING AND OCCULTISM

The *Healing Art*, as understood by medical practitioners today, may be defined in terms of Occultism as Physical Occultism. It directs its attention to physical results only, ignoring the hidden causes. The greater Occultism, the knowledge of the Soul, of the Self, of the continual action and reaction between Self and the body, has no place in its curriculum. This condition cannot long continue, for it is becoming known even to the masses that all healing is occult, hidden; that its source is not in the doctor nor the drug.

In order to understand the term *Occult Healing* we must know its source and something of its relation to the great Principles of Occultism.

As defined by Madame H. P. Blavatsky, Occultism is "The study of the Divine Mind in Nature."

Many records of such study are to be found in the Principles of Eastern Occultism, set forth by great Sages thousands of years ago. Within the last century some of these occult records have been translated

into the languages of the Western world, and are found to throw much light upon the Western investigations into Chemistry, Physiology, Psychology, Medicine, Physics, Astronomy, and other scientific studies. Sir Oliver Lodge, who holds high rank in the scientific world, states that modern science appears to be rediscovering some of the discoveries of the ancient scientists, which have long been lost sight of and forgotten.

The principles of medicine, as known to the ancients, are illuminating to those especially interested in establishing health instead of disease, and in maintaining it when secured. Certain definite Occult Principles are found to underlie all the phenomena of Health and Healing. These include the Constitution of Man, his origin, his stage in evolution, and his ultimate goal, all of which have direct bearing upon Health.

Very briefly stated, the Principles of Occultism which relate to Health and Healing, so far as our research has extended, are these: Coming forth from the Unthinkable, is the One Only Creative Cause, Creator of Nature and Nature's Laws, who is inseparably united with all that He brings out into manifestation. Of Himself He says: "Having pervaded this whole universe with a portion of Myself, I remain."*

His plan for His worlds includes two great factors, both of which must be recognized as basic factors in all healing. They are: First, Life, Consciousness, pervading and informing all forms; and, second, the differing grades or planes of spirit-matter in and through which consciousness must work.

* Bhagavad Gita, X, 42.

In order that these two, Life and Matter, shall reach the perfection of His purpose for them, He has laid down the law of Evolution, which makes every atom and every entity unfold and use its powers. Occultism, taking into consideration the origin of both consciousness and matter, shows their purposeful relation to each other: Consciousness, as individualized Souls or Selves, unfolding by means of experiences in matter; Matter evolving finer qualities and greater responsiveness as consciousness uses it.

The origination of the Monads, the Units of Consciousness—who are our potential selves—is within the Divine Life. “The myriads of such Units who are to be developed in that coming universe, are generated within the Divine Life as germ-cells in organisms, before the field for their evolution is formed.”* These myriads of Monads are sparks, fragments of Himself, thought into separation as individual entities, who are to become self-moving, self-determining, self-knowing. But, until the Solar System has been built, they must wait without vehicles or bodies in which they can unfold and express themselves. (It is well to note that the difference in *individuals* is here shown to be not superficial, but basic.)

The Logos of a System, selecting His spot in space and encircling it for His definite work, breathes—we use that word for lack of a better expression—breathes something of His own Life into the pre-existing matter in it, and all the matter of His system thus becomes charged with His own Life-breath energies. For this reason the types of matter which Science is in-

* A Study in Consciousness, by Annie Besant, p. 13.

vestigating today are found to have life and energy and stability combined in their minutest particles; for this reason occultists call all grades of matter spirit-matter.

In Occultism it is stated that the spirit-matter of this system is divided into seven distinct grades, planes or states, each with its own atomic level, and each with its fixed rate of vibration. From above down, the matter of each plane is graded into seven types—atomic, sub-atomic, super-etheric, etheric, gaseous, liquid, solid. Another enumeration, from below upwards, shows the relation of the seven types of matter to consciousness, as: physical matter, emotional matter, mental matter, intuitional matter, and the three higher grades known under the general term spiritual.

All of these seven types inhere in each human body, interpenetrating but not intermingling. The finer matter remains inactive until the Ego—which is the specialized channel for the power or the informing ray for the Monad on the lower planes—has gained much control over the lower types in his bodies. The more highly evolved of humanity are using the matter of the five lower planes. But mankind generally is using, and that but partially, the matter of the three lowest, the mental, the emotional or astral and the physical planes, and gradually building by thought a mental body out of the matter of the mental plane, by desire and emotion a body out of astral matter, while etheric and physical matter form the outer body. Disease expresses itself in the matter of these three lower planes, but medical science takes no heed of the types

of matter involved nor does it recognize the differing needs in treatment; and therefore it fails to find the true causes of disease and the permanent remedy.

Occultism states that while each monad embodies within itself the three attributes of divine consciousness—Will, Wisdom and Activity—these are for great periods of time merely potential, as is the oak in the acorn, and must be slowly unfolded by evolution through long ages. When each monad has attained to the utmost of its powers, it has become like the Logos Himself, free, creative, full of wisdom, very god. But it is the law that each shall develop by means of its varied experiences in matter; just so far as the monad can gain control of and refine the matter of its bodies, in just so much can it show forth to the world its divine powers. This, the real Man, is never sick; but is free, and not confined to any one of his bodies. Disease appears only in the matter of the three lower bodies; therefore, the better we understand, protect and control them, the freer will they be from disease.

The Occult Scriptures say that the Great Architect brought forth with Him hosts of Shining Ones, Builders, Rulers, Lords of the Elements, who had worked with Him in previous evolutions, and to them He entrusted His plans for building and supporting His worlds. It is these Shining Ones, Devas, Angels, who maintain balance in the Cosmos, who restore equilibrium when the desire nature of man has filled the world with selfish greed, and who guide all evolution in the inner and the outer worlds. They are the min-

isters of God, living Intelligences, ever at work through Nature, unceasingly aiding in evolution.

Occultism explains the wonderful complexity of human bodies, and places before us a far broader view of Health and Healing than at present known. Reasonably all Health is occult; all Healing is occult; for while the remedies used and the results secured are known, the hidden processes of healing, the initial factors in the entrance of disease and the various intelligent agencies which exercise their selective, distributive and assimilative powers and know how and where to use them, are not seen by the ordinary physical vision. The real processes of health and healing are occult, hidden, until such time as finer organs of vision are built by those who will to make the effort.

Humanity, every member of it, must be looked at from several standpoints, if we would understand the problems of healing. We need to recognize the divine origin of Life and Form, and to understand that the great law of evolution, together with its sister law, that "whatsoever a man soweth that shall he also reap," are forcing each human being irresistibly onward through pain and sorrow to a first-hand knowledge of his divine source and powers. Mankind needs to acknowledge with gratitude the debt it owes to the Shining Ones who distribute health and healing Life through the forms; it must learn to look upon matter as a graded, living substance, endowed with qualities which must be taken into consideration in every case of healing. And never to be lost sight of, is the great occult fact that each ego must learn, is learning—in some cases has learned—to select the higher grades of

matter for its bodies, matter which does not respond to discord or disease.

How can it be proved that these statements are facts and therefore worthy of earnest study?

The methods of the occultist are identical with those of the scientist; but the Western scientist restricts himself to the use of physical instruments for his investigations, and his researches are confined to the investigations of solids, liquids and gases and theoretical studies in ether, all belonging to the matter of the physical plane. The occultist, on the other hand, is not limited to physical instruments alone, nor are his studies confined to the denser forms of matter.

The occultist realizes that sense-organs must be built out of each type of matter, for each and every sense-organ responds only to the vibratory power in its own kind of matter. As man, through long ages of evolution has built for himself physical sense-organs in and of physical matter, so now, if he would investigate matter that is finer than the dense physical, he must build a set of finer sense-organs into the finer matter of his own bodies.

This need not be a long process, for now, by "using the knowledge gained by observation of natural laws, by eliminating all obstacles, by working with Nature, utilizing all favorable conditions," these new sense-organs can be built within a few years instead of through a long evolution. Many professional men and women are today unconsciously working at this building. Each deeply earnest effort to solve the problems which disease presents is another step toward acquiring the new sense-organs; for physical vision

having reached its limit, the consciousness attempts to solve the problem by means of, or through the medium of, intuitional-matter, instead of physical. This is a preparatory step toward opening up new sense-organs in the finer types of matter in the body.

This extension of sense-power is known as clairvoyance, clear-seeing. There are two distinct divisions or classifications of this power; the lower, and the higher clairvoyance.

The lower, that exemplified in ordinary mediumship, and frequently observed in animals, has its chief expression through the sympathetic nerve centers. It may or may not be accurate, for the reading cannot be confirmed by the brain consciousness of the observer.

The higher clairvoyance, however, is the result of definite, purposeful training of the finer bodies and sense-organs, through which the Self, the consciousness, looks at events, past, present and future, from a higher standpoint. Whoever seeks to use this higher clairvoyance must eliminate pride, cupidity and ignorance, for they are fatal to the attainment of this true expression of consciousness.

As we unfold our points of view in the following chapters, it will, we hope, be seen that a recognition of the Life side of Nature, as well as a research into both super- and sub-types of spirit-matter is all important in the understanding of the occult, the hidden side of Health.

CHAPTER II

OCCULT HEALING SCHOOLS

It should be said, before we enter into the details of our subject, that we are not dealing with an extraneous growth which is now attempting to attach itself to the superstructure of Therapeutics. Instead, we find that the principles of Occult Healing are part of the very foundations of the earliest systems of Healing.

The Western world has no theory concerning the origin of Health and Disease, but a very definite one is set forth in the therapeutical books of the East. In the Ayurveda, one of the great medical scriptures of ancient India, it is stated that the knowledge of perfect Health, or the Science of Life, was taught by Brahma, the Creator, to the inhabitants of the highest heaven realms, the Celestial Devas or Archangels.

The Celestial gods communicated the Science of Health received by them from Brahma, to Indra, the next lower in rank to themselves, for they were bound by the ancient law governing the imparting of knowledge, which required that when one had been taught a science he must teach it to another; otherwise he committed a far-reaching sin. Indra was the chief of the gods whose home was in the next lower realm or

plane, and he should have taught the science to the lesser gods of his realm, who would have guarded the health of the people by passing on the knowledge to them. But he failed to perform this sacred duty. He kept the knowledge to himself and, as a result, instead of the universal Health which had till then prevailed, decrepitude and diseases of divers kinds, and shortness of life, began to afflict mankind.

Discovering his fatal error too late for the protection of the people, Indra determined that the science should not be wholly lost to mankind. He called together some wise men who, through austerity and self-control, through vows, gifts, study, meditation and the practice of universal compassion, had earned the right to be taught the laws of Perfect Health—"This most sacred of all sciences, which promotes longevity, which prevents the effects of decrepitude and disease, which infuses strength, which is as nectar itself, which is most beneficial to all beings, which affords protection to the afflicted, and which is wholly unsectarian as regards its doctrines."

To these wise men Indra delivered the true science of Life and Health, and from their works and those of their pupils to whom they passed on the ancient knowledge, have come down through the ages many stories of instantaneous healings, now termed miracles.

Glimpses of what these truths may have been will be found in the records of the Occult Healing Schools of the ancient East, where the hidden side of Nature in all its phases was earnestly studied. Not only did they teach the mysteries concerning the movements of planets and their influence upon the elements of matter

in all bodies, and the evolution of the Deva or Angel kingdom and its relation to the human kingdom, but they penetrated into the sacred mysteries of Life itself.

The instantaneous restoration from disease and death to health, which characterized the highest healing in those most ancient records, is found to be characteristic also of the later schools of the Therapeutæ and their earnest students. According to Philo, a learned writer of the first century A.D.,* there had existed for many centuries before that date communities called Essenes, very learned bodies of students, whose chief characteristics were love of God, love of virtue, and love of mankind; and their methods of demonstrating these virtues made them greatly beloved. Within this outer body was an inner School called the Therapeutæ, or wisdom-lovers, who devoted themselves to the study of the super- and sub-physical Nature, and to the understanding of the highest elements of health for both souls and bodies.

They claimed that by means of these studies they obtained an art of healing superior to the ordinary; by constant study of Nature, of Nature's administrators, the devas, and the union in the One Self, they developed the intuition which enabled them to directly know the nature of pure souls and to be able to understand and use the powers inherent in the essence of matter, and also to know the causes of disease. One aim of the Therapeutæ was to attain to such a state of holiness as to be able to perform instantaneous cures. Only those who, by complete purity of mind and body, and by fullest love and compassion had

* Fragments of a Faith Forgotten, by G. R. S. Mead. p. 66.

reached the highest grade in the Schools, were able to bring the dead to life.

To these Essenes were attached outer circles of pupils living in the world, who were in training for the higher grades of healing, and from these schools were sent out from time to time small bodies of colonizers into different countries. They established therapeutical schools in Egypt and Greece. According to one author* Moses of the Old Testament and Aaron his brother were initiated into the Therapeutæ of Egypt, and were profoundly versed in the mysteries.

In the far-famed school of Pythagoras, 600 B.C., the pupils were required to have great knowledge of Mathematics and Music, preparatory to admission, and also extreme purity of life; the idea being not to make a saint of a man, but that he, having become a saint, with a pure mind and a pure body, and great power of love and knowledge, was permitted to enter the school in order to unfold fully within himself his own God-power, the Divine Life. Pythagoras, who had spent years of his life in India, where such schools had existed since the beginning of the Aryan Race, taught the art of highest healing not only of the physical body, but psychological or soul healing, showing that super-physical health needs existed, which the physician must meet and relieve. In his *Golden Verses* he says: "The race of Man is divine. Sacred Nature reveals to them the most hidden mysteries. If she impart to thee her secrets, thou wilt easily perform all the things which I have ordained thee. And by the

* *Historie des Sectes Religieuses*, by Gregoire (Abbe), Vol. II, p. 292.

healing of thy soul, thou wilt deliver it from all evils, from all afflictions."

It is said that it was in one of these Essenic schools that Jesus was trained, a lad whose pure body and pure soul and tender sympathy for the suffering made Him a channel for the highest wisdom, and enabled Him to offer to the Supreme World-Teacher, the Christ of the Western World, the Shri Krishna of India, a body which could be made a perfect exemplar of the power to instantly heal all manner of disease and restore the dead to life.

In the *Pistis Sophia*, one of the most occult of the early Christian Mystery teachings, given after the resurrection, we read that the Master said: "The rest of the Mysteries which have been committed to the pupils, may be given to others, except the mystery of the resurrection of the dead, and the healing of the blind, for that mystery pertaineth to the Rulers," or highest order of healers.

In one of these records of the past is a statement concerning Apollonius of Tyana, that illustrates the power with which such purity, such super-knowledge endows its possessor. Apollonius in his conversation with the Babylonian monarch, Vardan, said that he himself was a physician of the soul, and could free the king from the diseases of his mind, not only because he knew what ought to be done according to the discipline in the Pythagorean schools, but also because he knew the nature of the king.* This wisdom was his through his having unfolded the divinity

* Apollonius of Tyana, by G. R. S. Mead, p. 113.

of his whole nature, thus making possible a perpetual state of intuitional clear-seeing of hidden things.

It is a matter of history that Apollonius broke up the plague which was raging at Ephesus, by pointing out the cause of it and ordering the cause to be removed; also that he demonstrated his power to restore the dead to life.

Hippocrates (about 450 B.C.), the Father of Modern Medicine, so-called, held both in his teachings and his practice that there existed a restoring essence in nature, penetrating through all creation; that this intelligence is the agent which is constantly striving to preserve all things in their natural state, and to restore them when they are disarranged, and that in the observation, understanding, and management of this *vis medicatrix naturae*, the art of the true physician consisted.*

Menander† was especially famed for his healing schools in Samaria. His teachings were on psychological lines; he taught of the seven creative powers of Nature and their Rulers, and the ways whereby these planetary powers could be subjected to the purified, compassionate will.

A century later Hippolytus writes of the healing schools of the Ophites, in which the symbol of the serpent was a marked feature. For the serpent as a symbol of the Health Intelligence played a great part in the mysteries of the wisdom and healing schools in Greece, Egypt and Phoenicia, and can be traced back to Syria, Babylonia and further east to India.

* *Fathers of Biology*, by C. McRae, M.A., F.L.S., p. 9.

† *Fragments of a Faith Forgotten*, by G. R. S. Mead, p. 175.

An ascetic sect of Jews existed in the first century after Christ, of whom Milna speaks as the ancestors of the Christian monks and hermits. They resided near Alexandria in Egypt, and bore a striking resemblance in their doctrines of purity, health and compassion for humanity, to the Essenes. Their system of healing pervades some of the high degrees of Masonry.

The great physician, Galen, born 131 A.D., in Asia Minor, looked upon Nature, including planetary intelligences and influences, as the prime mover of everything and upon the physician as one of the chief human administrators of the powers of these planets. He taught the existence of an occult intelligence, hidden in nature, which heals.*

Paracelsus, born in 1492 in Switzerland, was the most noted physician of his own time, holding high civic offices, consulted by royalty, teacher in the Universities. Considered in the light of present day materialism, it is not strange that his teachings should have been gradually discarded by physicians for the less mentally laborious use of patent remedies. He says: "I have discovered a great many secrets in Nature, and I will tell you that he only can be a true physician who has acquired the knowledge of this healing essence, and the power to use it. This Intelligence, being an emanation of the spiritual Life, contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars, the cosmic intelligences, upon the etheric and astral bodies of man may be explained."

* Medical Portrait Gallery, by F. J. Pettigrew, F.R.S.

These high orders of Therapeutæ have not wholly disappeared. They work in silence, for the benefit of humanity, with a knowledge the depth and beauty of which the profane world cannot conceive. Under their guidance, brotherhoods of healers are forming in different countries.

It is only too apparent that the requirements of pure body, pure mind, and intimate knowledge of the true healing power in nature, and a profound compassion for humanity, are no longer required in the medical schools of today. As a consequence, only the lower grades of healing are recognized by, taught to or practiced by the medical profession. But if evolution be true, some of those highly trained souls of the past may soon return to earth and re-establish the higher grades once more. Indeed, the greatest healer of the present historic age, the Lord Maitreya of India, the Christ of the Western world, may well return and perform those greater world-healings of which two thousand years ago He said He could not "because of their unbelief." For, with the power and the methods better understood by the people, and with the scientific demonstrations of it under Nature's own law of Health, unbelief will speedily be supplanted by knowledge.

CHAPTER III

HEALTH AND THE HEALING INTELLIGENCE

"THERE is no miracle." Everything that occurs is the result of eternal, immutable, ever-active law. This is one of the Principles of Occultism, and it has an especial bearing on our study of Health and Healing. There is no case of healing which is outside of the law. The true explanation of every case is to be found under Nature's laws, if we will look for it in the right way.

Health may be imperfectly described as one aspect of spirit, of all-pervading Life itself; it is a normal, inherent power and possibility of all Life in Nature. It may be said to be a law of the great Creator for all things in manifestation, for every "I am" consciousness, for every energy, for all matter whether individualized or collective, and in itself seems to be the perfection of blissful equilibrium and oneness. Health is, therefore, spiritual in its source, and cannot separate from its own nature, nor identify itself with that which is not of the same rate of vibration as itself. (The Psychology of the Life side of Nature has not, in the Western world, been made objective in terms of language, and therefore words fail to express the fullness of this Reality.)

Now, we assume that Health manifests as a law of

Nature; that it expresses itself as a law, not of command to act in a particular way, but of conditions under which actions of any kind can be done. Laws of Nature state the conditions under which certain results invariably follow. Water boils at 100° C. under normal atmospheric pressure. If boiling water is desired at a higher altitude, the conditions connected with pressure must be accurately followed. Health, like the other laws of Nature of which we know, seems to abide or remain as an eternal verity, unchanging, inviolable. From our limited viewpoint, it seems to contain within itself many potential powers; one of these is the power of abiding, so to say, at every closed point in matter until a channel is made; another is the power of extending or being extended into and through any channel open for its outflowing. Health expresses itself by means of the Life side of everything; in this it differs from disease, which expresses itself through or in matter. Eternally present as its polar opposite and thus making it possible for Health to manifest, is disease; for Nature manifests by means of pairs of opposites such as Health-Disease; positive-negative; light-darkness; life-form. Neither can manifest without its polar opposite.

Disease in general terms may be defined as a condition of discord in the matter of the *bodies* which Life uses. It is disharmony in matter; it is disintegrating in its action, preventing the free flow of Life through the parts, and is full of pain or non-bliss. It is a condition of disturbance of equilibrium of the energies in matter, is unstable, impermanent, liable always to rearrangement and readjustment, either by

death of the body or by the restoration of the energies to harmonious action. Disease has no place in Health harmonies and cannot attach itself to Health. With no connecting link, these extremes cannot approach each toward the other.

How then, in view of this permanent oppositeness, can one take the place of, or supplant the other? Only by means of a third factor, which we will find in the study of Occultism. Health, by right of its own divine Life nature, abides potentially—latent as possibility only—in every atom of matter, in all bodies; but it comes out into manifestation through a mediator, which is formed of mighty Intelligences, living, active entities administering the great Law of Health.

If Health remains potential in the atoms of the form, if it is inactive, or having become active is, by conditions, forced back into potentiality again, then disease—disharmony, unequilibrium—may become dominant, positive, and establish itself as ruler. But if the healing Intelligence can dominate for a time and a channel can be opened through the etheric (atomic) matter of a diseased body which will make an inlet for the abiding, waiting Health Life, in sufficient quantity to overcome and drive out the unstable vibrations and establish its own blissful equilibrium, then disease is no longer active there. Health becomes the positive factor, and Disease the negative or potential.

This Healing Intelligence, this distributing agency in substituting health for disease, is an occult, a hidden, a polarized living Force, composed of intelligent

entities or classes of angels, who, according to Iamblichus, the great occultist of the Fourth century A.D., are the intermediaries, the conveyers of all good from God to mankind. It is they who prepare the soul to receive truth, health and all good.* They can do this because they are consciously united with their source. As the Western Scriptures phrase it: "Their angels do always behold the face of my Father which is in Heaven."†

We differentiate, then, between Health and the Healing Intelligence, assuming that it is reasonable that Health is an Eternal Spiritual Law with its source in the great Architect of Nature; while its outer expression in this world and these bodies of ours, is made possible by the Healing Intelligence, which is to some degree analyzable and understandable. This Intelligence should be studied by all healers, for according to all the ancient Scriptures, it is the true channel for the Health-Life.

* Iamblichus on the Mysteries of the Egyptians, Chaldeans and Assyrians. Thomas Taylor's translation.

† St. Matt., XVIII, 10.

CHAPTER IV

ALL HEALING IS OCCULT

It is well to get a clear intellectual conception of these invisible agencies in healing. We can then realize that there is no miracle in any case. Whether the healing is ascribed to Christ, to God, to Nature, to drugs, to prayer, or other sources, this healing Intelligence becomes a basis for every assumption.

The World-Scriptures confirm the existence of this Healing Intelligence and describe, with more or less detail, an occult Hierarchy of invisible workers, known in the East as Devas, or Shining Ones, and in the West as Angels and Ministering Spirits.

They have many names and powers and functions, and are of many degrees. Some of the lower classes answer men's prayers for material things. It is said in the Hindu Scriptures: "They who long after success in action on earth, worship the Shining Ones."* "But the spiritual man does not worship them, for they aid but in worldly success."† By recognition of, and gratitude to these invisible workers is fulfilled the scriptural injunction: "With this nourish ye the Shining Ones, and may the Shining Ones nourish

* Bhavagad Gita, IV, 12.

† Universal Text Book of Religions and Morals, Annie Besant, p. 66.

you; thus nourishing one another, ye shall reap the supremest good.”* Many classes of these shining Ones are spoken of in sacred Hindu literature.

In the Christian Church three great classes of angels are recognized, and these are subdivided into nine groups: I, Seraphim, Cherubim, Thrones; II, Dominions, Virtues, Powers; III, Principalities, Archangels, Angels. The Principalities are the Angel guardians of Nations and States, while the Angels are specially concerned with man. In the Christian Bible one method of healing by them is thus described: “For an angel went down at a certain season into the pool (Bethesda) and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatever disease he had.”†

The Zoroastrian recognizes seven Ruling Archangels, “who further the world at will, so that it does not grow old and die, does not become corrupt and stinking but ever-living.”‡ Under each of these seven are vast hosts of angels, including the sub-human Farohars or nature-spirits, whom so many people now feel and see sporting in woods and streams and air.

Islam speaks of the four great Archangels, and of the two recording angels attached to every human being. These angels are described as having pure and subtle bodies created of a subtle, fiery substance (corresponding to what is known in the West as radio-active, etheric, or halo-matter). It also describes the inferior intelligences (our sub-human class

* Bhagavad Gita, III, 11.

† St. John, V, 4.

‡ Zamyad Yasht, Frag. III, 15.

of nature-spirits), who are related to the five elements, earth, water, fire, air, ether; they are created by fire, some good, some bad. "There are some of us (genii) who are upright, and there are some of us who are otherwise; we are of different ways."*

Buddhism teaches that "the Disciple will overcome the earth and the world of Death, and the world of the Shining Ones."† "Speak the truth; do not yield to anger; give, if thou art asked for little; by these three steps thou wilt go near to the Shining Ones."

In ancient days these angels walked with and were seen and known of men. But although their work is still continued they have largely withdrawn from physical knowledge. They constitute a line of evolution quite distinct from the human line, and yet very closely associated with it, for to it belong the Rulers of planetary systems, with their myriads of ministering hosts; architects of the kingdoms of Nature; Records in the Book of human lives; the Lords of the Elements, each with his vast hosts, respectively, of Sylphs, Salamanders, Undines, Gnomes.

In these inner worlds reside the Builders, fashioning according to the patterns given them all the kingdoms of nature. Every form in the mineral, vegetable, animal and human kingdoms is carefully built up in etheric matter by Nature's invisible artists, before it is given its outer physical form.

Here, also, in their own inner realms, are the Divine Christs of past and present religions, the great Manus or Rulers who, having a plan laid out before them,

* Al Quran, lxxii, 6-14.

† Udanavarga, 43, 224; Dharmapada, II, 30.

bring out a vast Root Race and remain with it until its ending. These are they whom we, from our standpoint in human evolution, call perfected beings, the Masters, who by self-sacrifice guide the destinies of nations, and aid mankind in reaching higher stages of evolution.

In every specialized field of these Shining Ones there are great Rulers; even the control of the storage-houses of diseases may be traced to them. There is Karkati, who holds within herself the cholera microbe, and sends these living needles of consuming fire forth into the bodies of those who by insanitary or vicious lives have a lesson to learn by this manner of death.* And again, Duhsaha-Yakshmi, who through her hosts of helpers deals out to countless thousands the consumption-bacillus; their work made possible and necessary by the corruption of the emotional and mental atmosphere of the uncontrolled masses through over-indulgence of their lower natures.† Looked at from the standpoint of the Shining Ones, how utterly futile must seem the efforts of today permanently to eradicate these diseases by introducing more germs into the bodies. The *causes* are in the immoral and unmoral conditions of humanity now, and these must be remedied before disease can be fully overcome.

Of quite individual interest is the class of Shining Ones known as guardian angels. There is scarcely a man or woman of intelligence who has not at some time sensed an unseen power for the moment saving from danger, or leading to some place or person

* Yoga Vasishtha (Laghu), p. 62.

† The Science of Social Organization, Bhagavan Das p. 77.

vitally necessary, or guiding into some line of action where unexpected results have occurred, and who has not definitely recognized the aid as from a super- or sub-human agency. In many minds there is a dawning recognition of the watchful care of each individual by intelligences, seldom seen but often felt, and but for whose intervention the danger or difficulty could not have been averted.

In all quiet country places, among the woods and flowers, upon the mountain and out at sea, there are constantly at work what are termed nature-spirits, nature-builders. It is the same Divine Life, the Life of God Himself, but differentiating in manifestation. Their line of evolution also runs parallel to the human and does not merge. These entities throng the earth, populate the enormous planes of the sea, the fields of the air and ethers. Their bodies are made of the physical ethers. "This etheric matter is not under ordinary conditions visible to physical eyes, so that when they are seen one of two things must take place; either they must materialize themselves by drawing round them a veil of physical matter, or else the spectator must experience an increase of sensitiveness which enables him to respond to the wave-lengths of the higher ethers, and to see what is not normally perceptible to him."*

These *nature-spirits* are a class of invisible workers most active in the service of nature and of man. Their bodies, being etheric, are not diseased, and cannot be torn or injured; they have no pain, no fear; they are

* The Hidden Side of Things, by C. W. Leadbeater, Vol. I, p. 119.

the cosmic agents of nature, being the *life* side of the five elements, ether, air, fire, water, earth, and each class uses its own special element in doing its work.

If the observer has a responsive sympathy, and a real love for nature, he will see these little builders buzzing around or looking quietly from within the heart of the unfolding flower. The higher types withdraw themselves from people whose radiations are full of anger, greed, cruelty, or lust, but to clean sensitive natures they are very responsive. They minister occasionally to humanity, and Madame Blavatsky has said that they officiate as intermediate agents between the devas and men. We are told that if we render them gratitude for what they do for us, their evolution is advanced, as by this gratitude they are nourished, and can carry help to others.

More and more as humanity progresses in the developing, training and control of the powers of the desire and thought bodies do its more advanced members become in more or less degree helpers on the invisible planes. Consciousness, the "I am that Self," never sleeps, so when it withdraws from the physical body during sleep, it carries on the work of evolution in its more or less developed finer bodies. And to the degree that physical consciousness can be reached by cry of pain, by sight of suffering, by call for help, to the same degree will the consciousness working in the finer bodies while the physical sleeps be aware of the opportunities of service. Many a remarkable cure has thus been accomplished. Such helpers can we all be, to both the living and the so-called dead. In fact, many a mother, who has laid off her physical body

either temporarily in sleep or in death, remains near her children, guiding and helping them.

The practice of the healing art has in the history of all ages and races been accompanied by religious ceremonies. Until comparatively recent times the priest has been the physician for both soul and body, but since the offices have been separated, Therapeutics has failed more and more to fulfil its highest possibilities, has been unable to meet the needs of large numbers of sufferers. The place of ceremonial in healing has been lost sight of. These religious ceremonies are in reality a call, or a request, or a demand upon some special class of the deva kingdom, to aid in the cure.

These unseen helpers are not to be worshipped, but gratitude from us is a necessity; and the value of their services must be recognized. For, as shown in the beginning of this chapter, the work is on a reciprocity basis: "Thus nourishing one another, ye shall reap the supremest good."

CHAPTER V

THE INDESTRUCTIBLE SELF

In seeking for the Principles on which Occult Healing is based, we have so far found:

(1) That the law of Health—equally with the well-known law of Reincarnation and the law of Cause and Effect and other laws of Nature—came into existence as the Will of the Logos for His System, and that its conditions must be met if its permanent benefits are to be secured.

(2) That the constitution of mankind is Divine in its origin, but it requires ages of time, with many incarnations in bodies built of matter, and innumerable alternations between sickness and health in the bodies, with their awakening results, before the divine in each unfolds its powers of Will, Wisdom and Activity, and fully assumes control of its own destiny.

(3) Occultism states that the Great Architect brought forth a vast Hierarchy of Shining Ones to build His system and to administer His laws, for mankind was too helpless and ignorant to reach without assistance its present stage in evolution, nor could the worlds have been built and sustained without these Shining Ones. They remain and carry on their invisible ministrations until mankind shall have attained its divinity.

To these three Principles must now be added two more: The Self, and the powers latent in Matter.

Of the Self it is said in an ancient Hindu Scripture: "As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new."* This "dweller in the body," the Self, the "I am," is the one fundamental certainty in the world. It is possible for each of us to know that "I am that Self; I am not these bodies." The "Self" in me, this self-conscious entity, the continuing life, does know that I am I under all circumstances of birth, youth, old age, death and rebirth.

This "I am" consciousness is a living spiritual Intelligence. It never grows old; it is never sick; it does not die; it has no sex; it cannot be escaped from; it depends on no proof, for to doubt it only proves its existence within and through the doubter.

This "Self" has come down into these different types of matter along another line of evolution than that of Spirit-Matter, to realize, while still imbedded in matter, its own divine source and purpose, and to learn to use and build and rule matter, as distinct from Itself, that it may in time become a worker in the building and guiding of worlds. Each individualized Self spends ages of time in learning to govern and improve and perfect the matter of its own bodies. The physical bodies get old, or fail to respond, or are insufficient for the needs of the Self, and with the help of the Shining Ones they are laid off, and the experience gained by the consciousness is, in the inner

* Bhagavad Gita, II, 22.

worlds between incarnations, assimilated and transmuted into powers and capacities for its future use. Then the "I am" returns to earth with the devas' help and takes on bodies again for more experience. Neither birth nor death can take away from this "I am" what it learns and stores in its own memory in each life, though the bodies it builds are, at the present low level of the majority of humanity, able to express but little of the knowledge. But by slow degrees, involving hundreds of successive re-births, the Self builds better bodies and unfolds through them its powers of unselfish love and service.

Through ignorance man, the Self, builds into these bodies from time to time much undesirable material. Increasing desire, when gratified, brings pain and disease to his bodies, and obstruction and pain and disease in the bodies, in turn bring more knowledge and necessary experience to the unfolding Self within. This law of Nature (action and reaction) when viewed superficially, seems to be evil, but that is only because of our ignorance. This law it is which causes the mind to discriminate. As the "I am" consciousness unfolds, develops, grows, it restrains its bodies, refrains from thinking and feeling and acting in the lower, grosser animal instincts, and casts out of the bodies such elemental essence as hinders their evolution.

Bodies are chiefly sick because the "I am" consciousness has been in the past, and still is, ignorant of the nature of the material of the bodies it builds and uses. In the unwise selection of foods, in the uncontrolled tumultuousness in emotion or desire matter,

there is established in the bodies inharmonious elements and what we know as disease follows. To this must be added the Karma of the relations with others in the present or in past lives, perhaps of injustice, cruelty, selfishness, and this, too, must be worked out, or balanced up, by means of and through the suffering of these bodies.

The study of the Self and its activities becomes deeply interesting as we learn more and more of the purpose of evolution. The law of Nature that "what a man sows that he shall reap," "what a man thinks that he becomes," is as true today as when, hundreds of years ago, the Buddha said: "Ho! all ye that suffer, know that ye suffer from yourselves. None else compels." With each painful experience in its bodies the Self fortifies itself a little more against the repetition of such experiences, and, as "Nature abhors a vacuum," when the lower inharmonious matter is thus thrown out, a finer type comes in and so the upward climbing proceeds. Especially is the growth aided by the helping of the suffering with strong love and sympathy wherever there is need.

The ancient schools studied this "I am that Self," and the essence of Matter, in order that, the Self being known and the essential nature of Matter being known, its harmonious combinations would become inevitable, for the Self, the "I am," the Knower would rule. This is illustrated by Porphyry, who, in relating the story of Rogatianus, a pupil of Plotinus, said of him that though suffering greatly from gout and articular rheumatism, he yet for eight years gave himself wholly to the work of seeking the Divine Self within him.

When he had attained to this, he found that his body was free from disease. Porphyry records that this is perfectly conformable to the Chaldaean Oracle: "By extending a fiery (*i.e.*, a divine) intellect to the work of piety, you will preserve the flowing body."

CHAPTER VI

THE LATENT POWERS IN MATTER

Obscure and difficult to know as is the Self, still more intricate is the study of matter. Today, matter is being investigated by many men of science as though it consisted of form only. But occultism asserts that form is but one-half of an inseparable combination of Life and Form, Spirit-Matter. The *Secret Doctrine* claims that every particle of matter in the Universe, throughout all its kingdoms, is conscious; that is, it is endowed with a consciousness of its own kind on its own plane of perception. In the study of the Healing Power we must understand the dual part which spirit-matter performs in the healing. We may well give thought to the statement of Mrs. Annie Besant, the President of the Theosophical Society, who says that the relation between consciousness and matter, life and form, is magnetic, and the two are not really separate but only polarized.*

It is generally believed that we are on the verge of great discoveries concerning matter; but, put briefly, it is by Science tentatively stated to be:

(a) Composed of electrons, which are described as probably "knots or twists or vortices, or some sort of either static or kinetic modification of the ether of space;"†

* A Study in Consciousness, by Annie Besant, p. 35.

† Life and Matter, by Sir Oliver Lodge, p. 15.

(b) That matter has various properties, such as polarity, radiation, magnetic qualities, odor, taste, etc.

The occultist, whose trained vision sees the details of the life side as well as the form side of atomic workings, states: That the atomic side of matter, the universal ether, is eternal throughout the limitless expanse of space, existing from before the time when the Logos selected the location for and enclosed within a circle, within this space, His Solar System. Into this selected area of Virgin Matter He poured an aspect of Himself, a life-giving, vitalizing breath which filled the pre-existing atomic matter with new powers and possibilities of attraction and repulsion, thus polarizing every atom. Into this now vitalized atomic matter He breathed a second outpouring of Divine Life which was of the nature of Monadic or elemental living essence, with infinite possibilities of molecular adaptation and combination and responsiveness to vibration, and this living essence became the ensouling, combining life in every atom and every molecule.

This elemental essence is not a homogeneous mass. Under a fixed law of nature, each planet in our solar system contributes its own type of elemental essence to the earth; that is to say, we recognize seven main planets in this system and each of the seven planets radiates out its own type of essence, each of these seven types embodying the principal qualities characteristic of its own planetary hierarchy. ,

Each planet, also, is pouring out its own higher and lower rates of vibration upon our earth, and receiving ours in return. This ancient view of planetary interchange of vibrations has recently been corroborated

by an eminent physicist, Professor K. Birkland, who, speaking before the Academy of Sciences at Kristiania, Norway, stated that he had found that there is a radiation from each planet, and that the electrification varies, some planets having greater radiating power, some less, that from the sun itself being rated at 600,000,000 volts. The occultist knows that every vibration and every ray is alive with the activities of invisible beings and living essence, and that this side of matter has to be reckoned with in everything.

Not alone science, but the popular mind even, is looking more or less studiously into the question of planetary effects upon health. Mars, the war god, the fire element, is recognized as a factor in fevers and all inflammations; various mental disorders, even confirmed lunacy, are associated with the moon; cold, phlegmatic, obscure diseases, of a chronic nature, are traced directly to Saturn's influences. Immunity from one or another form of disease is due to there being a negligible quantity of that special type of essence in that particular human body.

The elemental essence, whose evolution consists in learning to respond to all vibrations, is that strange, half-intelligent life which surrounds us in all directions, vivifying all the matter of the physical, the astral, and the mental planes. All independent groupings of particles, all separated forms of every kind, of every type, are ensouled by an intelligence, ranging from the loftiest Intelligence of the spiritual region to the lowest sub-conscious elementals of the physical world, or any of the countless hosts that range between. No form exists which is not thus ensouled.

When one gains even an intellectual conception of the possibilities in the evolution of Matter, one can test it in many ways. It will explain, for one thing, why "thoughts are things," and how every impulse sent out by man, whether of feeling or thought, becomes for the time a kind of living creature. A thought-form is a mental image, moulded by the mind out of the subtle matter of the higher psychic plane, where the creative faculty of mind works. This form, composed of the rapidly vibrating atoms of the matter of that region, sets up vibrations all around it, and these vibrations, passing outward, thrill out as a singing-color in every direction, and call to the thought-form the Elementals belonging to that color.

"The hue of the singing-color depends on the nature of the motive inspiring the generator of the thought-form. If the motive be pure, loving, beneficent in its character, the color produced will summon to the thought-form an Elemental, which will take on the characteristics impressed on the form by the motive, and act along the line thus traced; this Elemental enters into the thought-form, playing to it the part of a soul, and thus an independent entity is made in the astral world, an entity of a beneficent character."*

If the motive be impure, revengeful, maleficent in its character, the color produced by that vibration will summon an Elemental which will take on the evil characteristics of the thought-form, thus making of it an active evil entity. Each human being "peoples his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and

* Karma, by Annie Besant, p. 15.

passions," and it is the reaction of these thought-forms upon the maker of them that causes a vast number of the obscure diseases of today.

The study of the life side in Spirit-Matter has recently received great impulse. Professor J. C. Bose, of Calcutta University, in his lectures upon and scientific demonstrations of *Plant Response*, given at Chicago University, U. S. A., and at Oxford University, England, has fully proved that life can be shown in its manifestation. He demonstrated the mechanical response in the plant to outside impact, in that the excitatory wave produced in a small radish by the prick of a pin was accompanied by molecular derangement and recovery; that it required time for such a disturbance to travel to other parts of the plant; that there were differences in the power of resistance and of recovery, the cauliflower showing fatigue much more quickly and reacting less readily than the radish. The internal electrical response of the life was shown to be quite independent of the external mechanical response. Even though the latter might be feeble or scarcely apparent, the internal response continued. This response of the life within the plant, its expression of its own life powers when its form was disturbed from without, demonstrates the Unity of Life. So long as a unified electric life remained within the body of the plant, so long did the power of internal response remain. Too much heat, too great cold, poisons, too long privation of light separated the life from its plant form.

It is reasonable that life and form should equally receive consideration when viewed by those who can

examine them. Baron von Reichenbach, in 1840, claimed that he had found that every object, every form had within it and sent out from it, radiations of force which could be felt and in some instances seen by sensitive persons. This force he called Od. He said it was polar, and in the radiations were all the colors of the rainbow, varying according to the nature of the body radiating them. His observations, made no doubt on occult lines, are receiving confirmation now. Professor J. Joly, in his recent Huxley lecture at the University of Birmingham, England, after demonstrating the existence of a definite halo in certain minerals, said that he believed that the halos were due to infinitesimal specks of radio-active matter entangled within the particles of the minerals.

M. Baraduc of Paris has recently caught in his photographs the swirl of magnetic currents in the ether which are produced by thinking. The Röntgen Ray, and the still finer N Ray, seem to be connected with the ethers of the air, and we may reasonably expect the discovery of these finer types of matter in water, fire and earth. May it not be possible that Science, already practically admitting the fact of radio-active matter, and the existence of life in minerals, may take the next logical step and investigate what radio-active matter is? It may be that it is closely connected with elemental essence, working in etheric or astral matter.

The elemental essence, cramped in its power to respond while working through the mineral kingdom, becomes much more active in the vegetable matter, and increasingly so as it works up through the animal

kingdom. In human bodies, according to Theosophical investigators, who have penetrated deeply into the nature of spirit-matter, and have studied this essence, it works actively in three distinct grades; the finest is that which groups matter of the grade in which many-sided *thought* expresses itself in the outerworld; the second, less radiant, groups itself in the matter in which the different *feelings* and *emotions* act; and the third, the etheric physical, interpenetrates the dense physical body of action in which the essence is more limited in power and expression, but is still marvelously beautiful, radio-active and shining.

CHAPTER VII

THE AURAS AND THE ETHERS

The radio-active halo which Professor Joly describes as existing in minerals, is also spirit-matter, but of a finer substance than the dense matter visible to ordinary sight. Radio-active halos, when seen surrounding and interpenetrating the physical bodies of human beings, are known as auras.

In the earliest pictures of the Buddha and the Christ, the halo is always to be seen; it is not a mere fanciful finish to the picture, but a record of an actual fact. The clairvoyant artist would see the life radiance shining through the etheric image of his creation. The radiance of such an image appears, and is, as real to the clairvoyant observer, as is the more solid outline of its physical counterpart, especially if the one thought of is highly spiritual and is greatly revered by the thinker.

The etheric physical aura is spoken of in ancient medical works as the health aura, and its condition and appearance depend on the health of the body from which it emanates. It is of a faintly gray-blue color, and "when in health, is composed of an infinitude of straight lines radiating evenly in all directions from the pores of the body."* They are separate, firm and parallel, as nearly as their radiation allows. These straight lines are caused by the constant radiation of life force from the healthy body; but in disease, there is a distinct change. The lines in the neighborhood of the part affected, or in the whole

* Man, Visible and Invisible, by C. W. Leadbeater, p. 132.

body, if the disease is general, become erratic, drooping and in a state of wild confusion. As health is again secured, these lines are combed into order once more. The use and the care of this aura in protecting against disease cannot be overestimated.

A still finer aura, much less dense than the etheric physical, is built of etheric astral matter, and is used by the "I am" Self as its vehicle for desire, for feeling and sensation. Astral matter is moved by vibrations started under the force of desire-emotion, and the astral body in the human being is often spoken of as the desire or emotion body; it also has definite sense centers corresponding to those in the physical body. This body is separate from and yet intimately identified with and interpenetrating the physical body. That it has its separate activities, however, is proved by the fact within the knowledge of most people, that a great emotion or desire, a passion of anger or of love, may be surging through it, and yet the outer physical show no sign.

The elemental essence which uses this astral matter for its evolution is of a subtler type; it springs instantly into action with each vibration of desire, and its influence over the unfolding Self is very great during the earlier stages of man's evolution. Through many re-births man succeeds in permanently changing the desire emotion from gross to fine by steady self-control. If the astral body be made to vibrate long to a feeling of gloom, or of even so-called righteous anger, the elemental essence answering to that low rate of vibratory color, will build itself quite definitely into the substance of the finer bodies. As evolution

advances this coarser matter will not be in rhythmical accord with the finer matter, and pain and disease will result. But again, if the individual should deliberately substitute a steadily continued feeling of devotion or of unselfish love, holding it there by will-power, the lower type of desire would be crowded out by the finer class of essence, the vibrations of the three bodies would be harmonious and rhythmical, and the aura would be seen by the trained clairvoyant to be glowing, radiating—if the feeling were one of devotion—the purest colors of electric blue, or—if of love—of daintiest silvery pink. And as, under one of the laws of matter, these vibrations radiate out to all other bodies around, such a body becomes in time not only full of abounding health, but a channel, a health radiator.

The mental body of the evolving human being is built of still finer, more radiant etheric matter, and the classes of elemental essence which use it are gaining evolution by means of thought-vibrations. That a body exists in which consciousness can travel at will, scarcely needs proof among thinking people. Who has not, while the physical body was quietly seated in the arm chair at home, gone in thought to some place, carried on in thought various transactions there, and returned to the physical body which, seated in the arm chair, has been quite ignorant of all that has taken place. In innumerable instances such visits have been verified by those so visited.

The consciousness, the Self, must needs have this etheric mind-vehicle in which to travel and act; the occultist sees it clairvoyantly—by means of his mental

body vision—as composed of etheric matter of an exceedingly rare and subtle kind. As the intellectual growth increases, this aura becomes a very beautiful and glorious object. It is not visible to physical or astral sight, but is clearly seen by the higher vision which belongs to the world of mind.* There are types of mental disease which can affect the appearance of this aura also, but a man of clean life, pure heart and calm, open mind, will not suffer from them unless he still needs to complete the payment of some ancient karmic debt.

The time is at hand when in the Western world the study of these etheric auras, and of ether itself, must have a definite place in Therapeutics. Ether, as a whole, has been accepted by science as a fact; but owing to a lack of suitable instruments for its investigation, little progress has so far been made in the study. It has been availed of in a few re-discoveries, as in the Marconi waves, the X and N Rays and the ultra-violet ray, but without a definite knowledge of the material manipulated.

Occultism has for ages been teaching that Akasha—of which Ether is the grossest form—is a universal cosmic Principle, a radiant, cool, diathermanous, plastic matter, creative in its physical nature, but immutable in its higher aspects. In conjunction with radiant heat, it recalls dead worlds to life. Esoterically, Akasha is *Divine Space*, yet down on the earth plane in its negative aspect, or modified transformation, it becomes known in its exoteric manifestation as Ether. This Ether is said to contain in itself all the germs of

* Man and His Bodies, by Annie Besant, p. 66.

universal creation; it is the spiritual hidden mother of every existing form and being; of matter and life. Force and action come forth through it, and electricity, magnetism, heat, light and chemical action are its outer physical manifestation.

Occultism recognizes seven cosmical Elements, four entirely physical—earth, water, fire, air—and the fifth, ether, is *semi*-material. It will become visible toward the end of this Fourth Round, and will be dominant over the above named four during the whole of the Fifth Round.* Akasha, the parent or highest aspect of Ether, is the mother of every existing form. In it will be found the prototypes of all things; from this they come, and to it they return.

Ether contains the whole of curative power and is the one chief agent in all so-called “miracles” and supernatural phenomena in all ages and in every clime. This essence, being universal, its effects are innumerable and its possibilities endless.

The ancient Greeks knew this mysterious all-pervading cause as Archeus, the Egyptians as Phtha-Ra.

From these brief quotations from ancient Hindu and other ancient literature it will be seen that we are not undertaking to deal with an, until recently, unknown chimerical substance, but that in all ages the existence of Ether and its curative powers have been recognized.

Whether Ether falls under the law of atomic weight and must be examined from that standpoint, or must be measured by wave-lengths, as with light vibrations, or whether it has some law especially its own through

* The Secret Doctrine, by H. P. Blavatsky, Vol. I, pp. 40-1.

which its various properties may be known, has yet to be determined. At the present time that which offers the greatest help in fuller investigation of the several grades of etheric matter and the various phenomena they present, is sense-extension, clairvoyance, through the development of the sense centers in our own finer bodies.

We are only at the threshold of all this great discovery, of knowledge concerning the Self and its powers, the planetary intelligences, the elemental essence, the nature of matter dense and etheric, health and disease and the Healing Intelligence. But evolution is rapidly forcing the development of these finer bodies, and the opening of their sense centers, for definite use in super-physical investigations; even now many physicians are satisfactorily diagnosing diseases by means of their own or others' clairvoyant powers. We may hope that within a comparatively few years sick people the world over may have the humaner treatment which the clairvoyant vision of their etheric bodies and their ailments will bring.

It will be seen that the elements entering into any given case may be many, and yet each must be considered if therapeutics is to keep pace with the evolution of the finer bodies. In establishing a working hypothesis for a truer science of therapeutics, the existence of the super-physical matter-built bodies must needs be admitted, and diagnosis and treatment must include a recognition of the nature of the body or bodies in which the disease exists, and also of the super-physical and sub-physical agencies entering into their restoration to health.

CHAPTER VIII

TWO PRINCIPAL TYPES OF CURES

In order to bring the facts of healing with and without drugs out of the undifferentiated and therefore unscientific state, so that they may be accorded a rightful place in the larger and more progressive Therapeutics, we will classify a few of them and endeavor to apply some of the known laws of Nature to their explanation. We recognize that each school, each class of healers, is endeavoring to express a valuable fact in Nature. Some are bringing out a thought that has been overlooked by others, and some are taking up some important phase, as yet almost unrecognized, of a natural law.

No hard and fast lines should restrict and limit investigation; nor should groove-bound and therefore inexpansive ideas be given unnecessary weight. For just as it is known in Physics that vibrations of sound and color and touch exist both infinitely higher and infinitely lower than can be sensed by the physical ear or eye or skin, though the possibility of sensing them exists in man, so it is a fact in Therapeutics that the finer matter in man's bodies exists, as has been fully proven by the work of Charcot and the School of Nancy in France, and in many independent hypnotic experiments, and that this finer matter responds only to more specialized vibrations than those which can be contacted through drugs. Numberless are the

recorded authenticated cases of cures through mesmerism, music, mantrams, prayer, colors, suggestion, relics, thought forms, angels or invisible helpers, will-power, sacred waters, planetary forces, polarization; cures which carry unshakable conviction of truth with them to the patient and to the observer.

Instead, then, of wasting energy and time in trying to compel all healers to come to a common level of thought and action—wasting time, because the law of evolution will not permit such an error to become permanent—let us admit for the sake of the argument that the health Life can be conveyed through drugs to a limited degree in certain classes of cases, and also that the Health Intelligence is free to use and does use other instrumentalities than drugs. Let us recognize the fact, also, that types of bodies differ in their needs; that the advancing stages of evolution are carrying rapidly on many individual members of humanity, and that their bodies, physical, astral and mental are becoming more refined and sensitive and respond more readily to the as yet hidden occult vibrations in the health law.

Taking this as a common ground of unity upon which to stand, let us together seek for the truth of the Healing Power.

Presently we will find that in the midst of that clamor for profit, for rights, for dominance, which now so frequently presents to the public the sectarian foundation of the treatment of the sick, there still stands out a clear and unmistakable underlying unity of purpose as the basis of all schools, of all classes, namely, the desire to *help suffering humanity*. Names

of sects only emphasize differences. But there is a common point around which all center, upon which all are based; all have one aim—to cure. All justly base their claim for recognition on fully substantiated records of cures.

If, then, we accept the *facts* of *cures* as a common, a unifying basis from which to deal with all cures of all schools and all classes, we may, while fully admitting the incompleteness of the arrangement and the insufficiency of the words chosen, deal with cures, not as accomplished on a purely physical sectarian basis, but from the standpoint of two methods by which is carried on the work of the Occult Healing Intelligences, those supreme administrators of Health, who know no limit of power to heal or to maintain health except the limitation in the drug remedy or other means used.

Broadly speaking, all cures may be included under two heads:

1. The *Progressive*, or those which have taken an appreciable amount of time in days, weeks, or years for their accomplishment, and
2. The *Instantaneous*, in which the cure is immediate, complete and fully apparent.

Among the progressive cures will be found those made through the graduates of the many medical schools, who depend largely for the relief of patients upon drugs of mineral, vegetable and animal material. These drugs, used either in crude, compounded or attenuated form, and properly adapted to the case, supplemented usually by the magnetism of the doctor, meet the needs of certain types of people, especially

those whose nervous systems are not yet very impressible. Enough of the health life can flow through the remedies used, if properly selected, to meet, in this younger humanity, the disorder of disease in their physical bodies and within a period of time equalize or "cure" them. Scientific surgery is to be ranked with the progressive, for so far as we know it presents no case of instantaneous cure. The cures made by the large bodies of healers who use no drugs are also in the main progressive. Occasional exceptions to this general statement are found, but even when a cure has been instantaneous, no reasonable analytical theory as to the cause has been brought forward.

Nor should we too hastily conclude that the Instantaneous cure is in its essence separated from the progressive by an unbridgeable gulf, it being set apart as a miracle, impossible in its happening as well as in explanation, while the progressive is considered as a perfectly natural scientific occurrence. The difference is that in the instantaneous there is an exhibition of the still higher powers of the great Health Law of Nature than is as yet definitely recognized by many. These cases should, with open mind, be earnestly studied. Each healing phase of the Law must now or in the near future find expression as *cures*, and logically the Healing Intelligences have acted in all.

On a preceding page we referred to the class of patients with as yet little nerve sensitiveness. But there are some, and this is especially true of some of American parentage of two or three generations, who have under the mixture of races, the evolution of nerve sensitiveness, the increasing power of mind and

the stage of advancement under the law of evolution, begun to bring into activity the so far unused forces and unmanifested powers of the Self, the higher discriminating reason, the strong desire to unselfishly serve humanity, the instantaneous action of intuition, and the spiritual perception of the right. With these cases there is frequently a marked acceleration of nervous tension, affecting especially the evolving etheric and astral bodies which, if not treated temperamentally, taking into account the needs of all these bodies, will react injuriously, and in time shatter the physical body. Not infrequently cases of this class, highly sensitized, with an intensified sub-conscious perception of the irregularities of action existing in the disordered sympathetic nervous system, will be under the care of several doctors, each having charge of a special organ, as lungs, heart, kidneys, and even then the patient dies. Drugs have failed because the disorder is in the etheric or the astral body. In such cases no ordinary medical knowledge avails, for there has come to the patient a slight extension of consciousness of the activities in the finer matter of his bodies without the necessary accompanying knowledge of how to use it, and if the healer cannot see or sense this disturbance himself, he cannot help. The patient needs to be examined by a trained occult student and the disease definitely located, whether in the etheric, the astral or the mental body, or as having been caused by the bodies being, so to say, out of plumb with each other. Then the drugless remedy must be applied which will most quickly harmonize the three bodies.

CHAPTER IX

POLARIZATION

In classifying the following cures, we take as illustrations a few of those cases which seem to be of most frequent occurrence, and the explanation of which will relate them to some law of Nature already accepted as a fact by religion, philosophy or science, or by all of them.

Polarity seems to occupy a place of vital importance in healing, and naturally must do so, since it enters into all conditions in Nature. Whether it be a human physical form, or a bridge built of wood and iron, each physical body, each physical form, has its own normal polarity peculiar to itself, differing from all other bodies. Disaster usually results from any prolonged disturbance of this.

Much more serious is the effect when the matter of the etheric and astral bodies is the subject of polar disturbance. The breathing exercises so popular in some so-called occult classes have in many cases resulted in insanity, for the reason that the normal breathing of the person, the so to say pre-natal rhythmic adjustment to breathing, has been superseded by a false or unadaptable method, thus disturbing the normal polarity of the ethers of the brain.

True polarization of the three bodies is one phase of Health; disarrangement tends to disease and death. A strong basic emotion such as fear, will thus disar-

range; note the case of a lodge initiation where a well known man was blindfolded and made to believe that a radial artery had been opened and that he was slowly bleeding to death. He did die because fear so disturbed the positive polarizing of the controlling atoms of the finer centers, that under the action of fear the control passed from positive to negative, from normal positive centering health action to a scattering of the forces, and a disintegration of the etheric centers.

But where disarrangement has already obtained, a change of polarity will restore health. A well known simple instance is that of a man suffering under a severe attack of lumbago. A great and pleasant surprise came to him, and the pain was instantly gone and did not return.

Another case: One day as I sat at work I became conscious that I was very tired and I thought "as soon as I finish this, I will take a rest." The next thought was, "Dear Master, this also is Your work." I forgot my body entirely and kept on working for some hours. The thought of fatigue did not recur, and when that duty was finished I was quite ready for the next. I asked myself what had occurred, and my explanation is, that my consciousness, or as the late Professor James would say, my *attention* was centered on the physical body. When I thought of the Master Jesus, my center of consciousness was changed.

How might this psychological process be physiologically explained? It is an axiom in Physics that to alter the axes of an element is to effect a transmutation. It is reasonable to apply this law of Physics to the working of the law of polarity in human bodies.

The axes of the three bodies, etheric, astral and mental, which in Health would be perfectly harmonious and unified in their workings, had become disarranged, out of focus, and the energies were negatively polarized and were wasting away along negative, chaotic lines. The introduction of joyful thought in the second case, and of devotion to an ideal of perfect peace and love in the last case, had the same effect upon the astral, or *feeling* centers that a strong physical stimulant would have in a case of physical exhaustion, and further, the effect produced in the finer matter of the subtle bodies would be more relatively permanent. The axes of the three bodies, under the stimulus of emotion-thought, were restored from negative to positive polarization and so the transmutation of energies from chaos to positive steadfastness was secured.

The various methods now being experimentally tried, such as cures by suggestion, by rhythm, by substitution, by will power, by psycho-analysis in some of its present phases, seem to have Polarization as their base. The relation of this law of Nature to human bodies is important in the study of health and the people will benefit when it is added to Health studies.

CHAPTER X

HEALING BY PRAYER

Many authentic records of healing by prayer exist, and a few cases will be cited here.

Case 1. The lady was a great sufferer from angina pectoris. The attacks always left her prostrated for two or three weeks. During the last attack she was very ill, and death seemed perilously near. Her friends summoned Mr. H., a retired minister, who makes no charge for his work and uses no method but prayer, and bases his faith wholly on the teachings of the Christ. Mr. H. came for four successive days and prayed, but with no apparent results. The fifth day he was in her room praying, when a voice inside her said, "It is done," and she found herself entirely free from pain and distress. She got up at once, took up her home duties and has remained well.

Case 2. Another case by the same healer was one of cancer in an advanced stage. Two eminent specialists, unknown to each other and separately consulted, told the lady that the disease was too deeply rooted to attempt an operation, and that she had but a few weeks to live. She was urged by friends to try the prayer healer. While having no faith in his power, she allowed him to come. As soon as he began to pray for her, she felt a wave of new life and health go over her, and from that moment her

strength returned. In a little while she was a well woman, doing all her housework. A year later she was still in perfect health, with no sign of return of the disease.

Case 3. Rt. Rev. Arthur Ingram, Bishop of London, relates a story of healing by prayer, which he classes with the miracles of the past. The girl was very ill with fever, delirious, and begging of her mother to ask the Bishop, whom she had heard preach, to come and pray for her. As he prayed and anointed her with oil and blessed her, she immediately sank into a deep slumber, in which she remained for many hours, and awakened restored to reason and health. The Bishop says: "I know Jesus was with us. It reminds me of the raising of the daughter of Jairus, and seemed in some respects a similar case."

Case 4. We were crossing the Atlantic. I learned that my friend, Mrs. P., had been obliged to sit up two entire nights from asthma. At bedtime I went to her stateroom and found her suffering greatly. I took my stand behind her, with one hand at the back of her neck and the other in front just below the throat. My mental attitude was "I am a channel for the Divine Life." Soon the breathing was less labored. She went to bed and had a good night's rest and came to breakfast next morning and spent the day on deck.

Why should Case 1 have required five days before an answer came? It was instantaneous when it did come, "It is done" showing the completeness of the cure.

Let us make use of a scientific analogy for a part

of the explanation. Anatomists have found that certain cells in the brain project little protoplasmic association fibrils or dendrites, whose functions seem to be connected with the continuity of thought, memory and ideas generally. These fibrils do not attach to the fibrils of other cells, but are said to oscillate and contact them when thought is active. The more persistent and connected and continuous the thought, the more the habit of continuous contact between the dendrites of the different cells of the brain related to that special line of thought becomes, and thus the power of what we know as continuity of thought is, on that line, built and perfected.

Now for the analogy. Man, the "I am" consciousness, has not only a gross physical body, but an etheric body also, which has its own centers and channels for its own kind of work. Also, the astral and mental bodies have their own etheric centers for their own lines of activity.

A brief description of the etheric physical body will aid in bringing out the analogy. This body, according to the ancient Hindu teachings, has a marvelously intricate etheric structure of its own along which the life currents travel. These etheric nerves all have their main center in the etheric heart. Through this center the Health-Life flows, vitalizing every part of the etheric body and through its intimate interpenetrating connection with the gross physical body vitalizes it.

The astral body has its own main etheric centers corresponding to the physical, and it also has been supplied to man for a definite purpose. We will as-

sume that just as the heart of the gross and etheric physical body is the center for vital physical expression, so is the astral heart the center for activities which we may term psychological, such as love and hate, joy and sorrow, aspiration and gloom; a center also through which the hidden healing of the body may be accomplished.

On this basis, it is not unreasonable to suppose that as definite a relation exists between the continuous Life and the astral etheric heart as is known to exist between the continuous mind and the physical brain. And, just as the little contacting fibrils have to be built in the physical brain before any connected line of thought can be perfectly established, so would the fibrils of the astral-feeling center have to be built, and strengthened and grown into continuous contacting etheric channels for the use of the spirit, the "I am," before it has an instrument which will sustain the higher emotions such as faith and love, as against the lower impulses. By this not unreasonable hypothesis, healing by prayer, by faith, is as normal and scientific a method where the psychological heart is sick, as by drugs when the physical body is out of order.

So in Case 1. It is a reasonable conception that the contacting astral-etheric fibrils along which thoughts and memories and elements of *faith*—the psychological crown of the emotion nature—could flow freely, had not been sufficiently extended and gotten together, until, under the stress of facing death, and with the aid of the devas, and the great faith of the minister, the building of the fibrils was completed.

Also the prayer aided in the unifying and polarizing of the centers.

Case 2, although having no confidence in prayer as a remedy, yet found an immediate beneficial effect from it. We may assume that in this case the astral psychological heart fibrils had, through past and present lives, already been built, but that they were temporarily inactive, or so to say unfocused because not definitely active at the time. The arrest of thought by the prayer, temporarily stilled the motion of the mind, and enabled the devas to polarize the centers of the three bodies. The fibrils at once responded to the pent up faith which was awaiting the opening or adjusting of its channel, and so the faith itself became a channel for the Health Life.

In Case 3 it may be claimed that it was the Bishop's magnetism that cured her. What is magnetism? It cannot be manipulated nor handled. Occultism records that it is one of the properties of Ether. The Bishop's deep devotion to the Christ as a living fact, and his earnest desire to relieve suffering, together with the child's absolute faith in him, made an astral etheric channel through which the Health Life could flow freely and directly, into the fevered body and brain.

Case 4 has more of an individualistic element in that the attitude of the helper was a definite conscious attempt to mentally realize that the Divine Health was passing outward through her fingers to the sufferer; the matter of her own bodies became thus strongly polarized, permitting a free flow of the life through them.

To the wholly materialistic mind these statements regarding an intricate astral etheric psychological structure which does for the inner soul faculties and senses, what the physical brain does for the outer senses, may seem unreal. But for those whose own experiences have demonstrated the existence of the inner heart centers through which are sensed the emotions of love and hate in their many phases, and who know that the psychological heart is not a mere chimera, for those there is no need of proof.

One other point relating to prayer for the sick should be presented here. There are apparent causes for the failure of prayer. As examples of this we may ask: Why did Presidents Lincoln, Garfield and McKinley die when millions were praying that they might live? Here we can trace the working of the law of Action and Reaction, the great law of Nature which is forever working to maintain balance. An individual life being continuous from its beginning earth life through many succeeding earth lives, it is reasonable to imagine for any one individual that in progressing from dense ignorance in the early stages, on toward knowledge, in each life will be introduced many new factors, many new people. These show themselves in later lives through loves and hates, benefits and injuries of greater or lesser degree. Failing to be worked out to their final conclusion as action and reaction, they are each time at death laid away in Nature's storehouse as waiting Karma until they can be brought out again under suitable conditions for further working out. The psychological moment under the great law for paying some great collective

debt thus incurred in the past, at the moment and under conditions which would affect helpfully the largest number of people, had come for these souls and could not be postponed. Nor must we forget that in each case a vast arrest of thought took place the world over, causing a reactionary wave of reverence, loyalty, duty to others, forgiveness, to sweep through the souls of millions. The deaths of such leaders from causes due in their own karma, and the prayers offered, were utilized by the divine rulers of humanity for the uplifting of the world a little in the psychological scale.

CHAPTER XI

ANGEL OR DEVA HELPERS

In the ecclesiastical history of Socrates, there is mention made of Theodorus, a martyr put to extreme torture by Julian the Apostate. Ruffinus in his history says that he met Theodorus after his trial and asked him if the pains were great. He replied that at first they were terrible, but after a while there seemed to stand by him a young man in white, who with soft handkerchief wiped off the great sweat from his body, and bade him be of good cheer. When the tormentors had done, the angel was gone.

Many instances of this nature are found in ancient literature. We will look into a few of the more recent, well-attested instances of the work and place of these invisible Helpers among the great Health Intelligences.

"I was very ill with pneumonia, and on account of the long-time weakness of my heart, the physician despaired of my recovery. One of my favorite books, *The Voice of the Silence*, was open near me, and I read 'And greater still is . . . the *Buddha of Compassion*.' A wonderfully cool and refreshing thrill penetrated me, and my love rushed out to the Blessed Lord Buddha, whose teachings are the guide of my life. I asked humbly if I could also be permitted to serve Him and the other helpers of human-

ity. The answer came with lightning rapidity. With my eyes open I saw at the foot of the bed, the snowy-white, sun-like Blessed Master, sitting in meditation, in a dazzling, radiant, outflowing light. With that came a new, stronger and somewhat different thrill, as if warm sun-rays had penetrated me through and through; and I felt happy and full of peace. I thought—May I, too, learn to be unselfish to the endless end!—and I lay there full of a measureless peace. Shortly after I got up, and took up my duties; the weakness of the heart was gone, to return no more.”

The case is full of instruction, and there are points in it that can so far only be glimpsed. The “I am” consciousness was fully active in the physical body, a condition we find characteristic of this type of cases. The earnest devotion of this gentleman to the divine Founder of Buddhism must have built into his consciousness a most definite thought-form of Him as He sits in meditation for the helping of the worlds. The most natural result of this devotion would be that he would see the form as in mind he always imaged Him. Even to see the form as he did, enveloped in radiance, might be the result of the refining by illness of the gross physical body, thus enabling the inner etheric vision to become clear.

But now, for the first time in his experience, the form was *alive* and full of radiant outflowing light-rays, whose warmth and health penetrated even his physical body and healed it; and his mind, too, became peaceful under their beneficence. Who but a trained occultist can say what glorious Intelligence responded to his whole-hearted desire to serve human-

ity, and in return radiated in full abundance the bounteous Nature Health-Life into mind and body.

A case with some similarities, but a difference worth noting, is that of a lady who had been very ill with la grippe. Very weak, nervous and still full of pain, she got up and walked to the home of a friend a few doors away from her own home. This friend was just sitting down for the noon-day meditation, and asked the lady to join her. The lady states: "At my friend's request I sat down and began meditation in my usual way. Suddenly there appeared something very brilliant to my right, a little above and in front of me, which, as I looked, definitely outlined itself as a majestic figure; and I then noticed most shining golden rays streaming from it toward and through me, and which continued while the meditation lasted. Absorbed by the glorious vision I at once started home, and as I reached my steps I noticed with astonishment that I was walking with my usual vigor. I had no pain; I never felt better; I was fully cured."

The fact of there being color in the shining rays is an important point. The lady did not know the significance of color as connected with health or that the color of the rays had any relation to her case. But of all the colors, this is the most efficacious in the disease she was suffering from. The strong inference must be, that the Intelligence taking that method of helping her, used a suitable elemental essence through which to pour out the Health Life to her.

The question arises whether she could not have been cured as quickly if she had remained at home. What part, if any, did the friend have in the cure? This

brings us to the importance of psychological *environment* as an aid in any form of healing, and especially in psychological cases. The friend had for some hours been studying a Hindu medical book, and had been intent upon understanding the mechanism of the etheric body, and of the "Ojas" which flowed through the etheric nerves. As all physical bodies are continually throwing off and taking on infinitesimal particles of matter, and as the *etheric* body, animated by the life energies, sends out and is played upon not by particles, but by vibrations, life-waves, magnetism-waves, which also ceaselessly flow out and those from others flow in,* reasonably such an atmosphere as existed in the friend's room had in it a higher type of elemental essence and consequently a more helpful health power through which the Intelligence could work, than did the pain-filled home. To this extent we can each become helpers, by making our own outflowing physical particles, and our etheric vibration-waves such as will be helpful to all we contact.

In the case of a youth very ill with epilepsy, the boy's own story is this: "I was alone in my bed when my misery overcame me. I prayed in agony for relief. Suddenly I heard a knock at the door, and then the door was thrown open with a loud crash, and I saw a pure white globe like a ball, and it came to me and glided up and down my body, and a voice said: 'Boy, thy cross is very heavy, but trust in God and rise; thou shalt be helped.' 'May God reward thee,' I said, and the globe moved upward and vanished. Now I

* An Advanced Text Book of Hindu Religion and Ethics, Part II, Chap. III.

rose from the bed and sat down and prayed fervently and hopefully. While thus praying, something fell down from the ceiling onto the box on which I was sitting and I saw it was the globe. I shook with fear. 'Child,' said the voice, 'God sends me here. You are cured. You can now go wherever you wish. You are cured. Walk, stand, do as you like, your cross has been taken from you.' " From this time his health was perfect and there was no relapse.*

It may quite reasonably be asked, why should the helping Intelligence use the form of a globe? From the study of a number of like cases, it would seem that if the Intelligence understood the fluidic nature of etheric matter, as reasonably it would, it could manipulate it as readily as a boy could shape his snow-ball. The *form*, then, which would be used as the channel for the Health Life, would only need to be such as best fitted the boy's own desire nature, one which would excite the least fear. The Intelligence could work and speak through a globe of ether, as easily as through any other etheric form. In the cases so far studied, the form usually seems to be the image of some high ideal of the individual. If a Christian, the Virgin Mary or the Christ; if a Hindu, Shri Krishna. But if no religion, if no ideal is held there might be no vision and probably there would be only the healing in evidence.

"I had known for some time that I was overworking, but supposed that I could overcome the complaining of my body as I had done in the past, and rise above physical conditions. But one morning, af-

* The Theosophist, Vol. XXII., p. 764.

ter a more than usual strenuous week of mental and physical labor, I realized that I was really ill. A dear physician friend was sent for. At her next visit, a few hours after, she brought another friend for consultation, and I soon found myself in the hands of doctors and a trained nurse.

“The one condition that was dominant above the complications that arose was a feeling that my spine had taken its departure, and that only a large hollow tube existed in its place. That feeling of the tube was most peculiar, and unpleasant, and all faculty for consecutive thought seemed nil. After a week had passed I was cognizant of faint odors, as of fresh herbs and resins, such as one might get in a great piney forest. It seemed familiar, and made me think of an occurrence in southern California, where I had been a few weeks before. I did not just know where the odors came from, but it seemed as if there lay a healing balm within the perfume, if I could only get enough of it—it had been very faint.

“I remember thinking, in a sort of dreamy way, that if I could breathe in a quantity of that balmy fragrance it would have a curative effect on my spine.

“One evening as I was lying quietly, wishing some help could come to relieve that awful hollow feeling (for it seemed as if I might lose consciousness otherwise), I suddenly found myself deeply inhaling those odors. Then a, to me, most wonderful thing happened. I could see H. P. Blavatsky standing close by my side, holding her beautiful hands(one arched over the other, the tips of the fingers of the one hand touching the palm of the other, thus making a hollow

space between) from whence issued the fragrance I was inhaling. I was almost startled, and the tears began to come, but I knew I must control my emotions. I felt so humble. Why should this great Soul come to me? It had not been my karma to know her personally. The thought came, 'Oh! did you bring the odors? I thought they might come from southern California *today*.'

"Speaking in French, she said: 'It is just as easy to convey it from Thibet as from Los Angeles.' The words were not spoken in human language. Those who have had like experiences will know that there is a method of communicating thought without using articulate sounds. I went on inhaling the perfume and could feel a change going on within my body.

"Presently a peculiar thing happened. The figure of H. P. B. disappeared, and a tall, dark man stood there, his hands in the same position. Then the odors faded, and the figure disappeared. It all seemed so wonderful that H. P. B. should come to me and bring that healing power. In that short time I felt my spine renewed, and in three days' time it was quite normal. The fragrance came fainter and fainter each day. I think I did not notice it after the fourth day."

This was a very sensible, matter-of-fact physician. The fact that the "helper" came in the form of a revered and living teacher is interesting, and emphasizes the statement made in Chapter IV concerning human helpers on the invisible planes. In this case the patient's etheric sense center of smell became a part of the channel for the Health-Life. Not infrequently well people sense odors when none are physi-

cally near. The physical senses are only the counterparts in gross matter of the real sense faculties in finer matter whose powers are not so limited in time and space.

Putting aside many fully verified and equally interesting cases, we will take up a cure of the same nature, which has, through newspaper discussion, been of almost world-wide celebrity. This is done in order to bring out further points regarding the rational elements in occult cures. The story is a typical illustration of other cases of which we know much more than of this, the story of Miss Dorothy Kerin, of London, England.

During her seven years of illness, much of which time she had been bed-ridden, thirty-seven doctors had been called in to see her, and although during the first years of the illness there had been much talk of "hysteria" and "malingering," it was finally recognized that some disease did exist. The disease had reached a point where all the advanced phases of tuberculosis of the lungs were well marked, and so admitted by the physicians attending her at the time. Her case had been officially registered by the attending physicians under the Compulsory Notification of Consumption Act.

We make our synopsis of the story from the published account of Dr. E. L. Ash, her family physician. On Sunday evening, February 18, 1912, she was and had been for several days in a comatose state. The relatives were gathered round what they believed to be her death bed. Suddenly those present were surprised to hear her say very slowly, "I'm listening."

Her own version of the facts tells the story fully.

"In my sleep something said 'Dorothy' three times distinctly. And I said, 'Yes, I'm listening—who is it?' And then the Voice said, 'Listen!' And then I felt two warm hands take hold of both of mine and lift them up and put my hands on my eyes, and then put them down again. The Voice then said, 'Dorothy' again, after it had put my hands down.

"Then there was a beautiful light which flashed over the screen at the corner of the foot of the bed. The light came right over the bed—and at the back of it was a beautiful Angel. It had got my hands in its hands—and put them onto my eyes—and then it said:

" 'Dorothy! Your sufferings are over! Get up and walk!'

"My eyes came open and I looked round and saw them all—my relations—round my bed. And I said 'I want my dressing-gown; I want to walk.'

"My mother then tried to hold me down in bed, and the Voice—which had together with the light come to here (showing a place near the left side of her face) again said: 'Get up and walk.'

"My mother said, 'You must not get up.' And I said to her, 'Can't you hear it?' and she couldn't.

"Then after all they gave me the dressing-gown, and some of the light from the foot of the bed came round by me and I put my hand on it, and I got out of bed and followed it, and it went straight to the door, and then I walked straight out of the passage into the little room at the end of the passage to see if my stepfather was there, to find him. And he

wasn't there, so I went right back into the front room again.

"The light was still on my hand, and I went out of the door again, and down the passage and into the little room, where he (my stepfather) was then.

"And then I went right back to the front room and sat down on a chair and the light joined itself to the other piece of light again (a portion of this had wandered over the bed) and disappeared over the screen, where it had come from.

"When I sat down in the chair, they (my relations) were all shaking and frightened. And my stepfather fell down on the floor and started crying, in an attitude of prayer.

"And I said, 'Why are you so frightened? I am quite, quite well!'

"And I told them I felt as though I could eat some supper. And I had it, and ever since I have been quite well and strong, without even the least bit of pain—not even tired."

Two other visions occurred to her, the last one on March 11th, when her restoration to health was fully admitted by all who saw her.

"I suddenly heard a Voice say 'Dorothy!' Then I woke and sat up in bed; and that great beautiful light came all over the bed again, from the foot, until it came right up all round me; and then in the middle it opened, and there was a beautiful, beautiful woman's face, with a beautiful halo on the head.

"The shoulders and arms followed the head out of the light. In her right hand she had a beautiful Annunciation lily—a big one—and she was holding both

her hands up like that—(extending her arms and raising them until the hands were just above the level of the head.)

“And then she said: ‘Dorothy, you are *quite* well now. God has brought you back to use you for a great and privileged work. Many sick will ye heal in your prayer and faith. Comfort the sorrowing! Give faith to the faithless!’ Then she said: “Many rebuffs you will have, but remember, you are thrice blessed. His grace is sufficient for thee, and He will never leave thee!”

“Then she made the sign of the cross on me with her beautiful lily, and it came right on my face, so that I could smell the scent of it. Then she said, ‘Now sleep, child!’ I did not see her go away, but after she was gone the room was full of the scent of the lily. Then I slept until the morning.”

In a letter Dorothy says: “There is a science of religion as well as a science in every phase of the material world. The old thought that God and His holy Angels dwell far away in Heaven is inconceivable. We live ever in their presence. The holy Angels are ever with us to protect and guide, and to bring all things to our knowledge. Their nearness has been revealed to me often—most frequently, out in God’s great cathedral of Nature, where trees, flowers, birds, are expressions of His thoughts, and praise Him in their beauty. In my own case I realize that my long illness and quietness prepared me to receive a message from the unseen which health and success and ambition sometimes shut away.”

“The fact remains,” states Dr. Ash, “that she has been well ever since her remarkable recovery.”

The comments upon the case have been many and varied. Some, even medical men, have scoffed at the statement, and denied the possibility of such a cure; but we may safely put against these, the opinion of the many doctors in the case, some of whom were expert diagnosticians. Others again have said that "the form assumed was a hypnotic suggestion conveyed by the apparition to the sub-consciousness of the percipient." While this is a definite admission that the apparition itself was a conscious, intelligent entity, yet, neither in the "hypnotic suggestion," nor in the "apparition," nor in the "sub-consciousness of the percipient" do we seem to find a satisfactory explanation of the main fact in the case, viz.: there was an inflow of the Health-Life so full, so free, that the whole body was instantly revitalized, the whole inner nature at once changed from fear to courage, from doubt to faith, from helplessness to strong will in action.

Another view claimed that the vision was a thought-form built up by the patient from the religious teachings of her childhood. Even supposing this to have been true, as it may or may not have been, such a possible thought-form had never so far as known previously manifested any life in it. Whence came, then, all the conditions of a living, vital, radiant being, able to speak and otherwise comport itself as humans do? Something seems to be lacking in such an explanation. There is an unknown quantity, a potent Life, manifesting through all the phenomena of form; and it is this Life which we would reverently, scientifically seek for and find. It is true that one body of scientists denies to science the right to concern her-

self with ultimate causation, but it would seem to be a very limited scientific outlook which, because a particular had been found, would refuse to consider a universal and even deny its existence. Every form is a universal, particularized by life. Both must be investigated. Neither life nor form are outside the realm of true, all comprehensive science. We will now take such clues to the scientific occult aspects of this case as we have found, and with them, seek for more.

The real question is: How and through whom was the instantaneous cure accomplished? Analyzing the different elements set forth in previous chapters which so far as we know enter into Occult Healing, it would seem that neither planetary relations alone, nor elemental essence alone, nor thought-forms alone, nor polarization alone, nor all combined could have gathered the Health-Life into that devitalized body which for five days had lain in an inactive, comatose state, permitting the Self, the "I am" consciousness, but very faintly to express its powers through it; though reasonably all these factors may have had their special part to perform in the cure. Let us look into the statement of Miss Dorothy herself, that "It was an angel."

The most illuminating study upon the Healing Devas or Angels of which we know, is that to be found in "Man; Whence, How, and Whither?" by Annie Besant and C. W. Leadbeater.

In Chapter XXIV, entitled, "Religions and Their Temples," we find a description, as seen by the higher clairvoyance, of how a Healing Angel does his work. The great Order of Healing Devas belong to the type

identified by Christian Mystics with the hierarchy of the Archangel Raphael. Each of these healing angels has special cases in his plans of service, which during the Temple worship he brings before the great Deva Teacher, presenting them as his devotion offering to the Logos, with the thought that thus he throws himself and his life into the healing of souls and minds and bodies, as his sacrifice to the Logos. The out-streaming sacrifice from each such Deva, showing as luminous colors of sunset green interspersed with the darker greens, are gathered into a focus by the Deva Teacher, and are sent up by him to a circle of healing Devas above, and through them to the Chieftain of the Healing Ray, Who once more presents this aspect of the World to the Logos. When they thus offer themselves and their thoughts, there comes back a great flow of response. It seems as though the Logos pours Himself, rays Himself through His higher Devas into them, and then again out through them to the objects of their sympathy. The culmination of their sacrifice is to be an active agent for His action.

It is reasonable, from the standpoint of the world-scriptures, and from the statements of the Mystics of all ages, as well as the confirmation of present-day experiences, that a Healing Angel had quietly watched the progress of mind and body in this case, and patiently waited for the psychological moment, the fitting time to come, to become the active agent for the kind of healing needed. As the Health Life raying out along positive lines, through the Angel, touched the etheric atoms of the three bodies, every molecule, every organ, every fluid would spring into action with

the new Life and the healing be accomplished.

One very important fact should be noted. The healing was for a purpose. Dorothy was given a work to do. "Comfort the sorrowing. Give Faith to the faithless." May she indeed become a world-helper.

Another view of this great subject is one, not of healing but of endurance of pain, such as that of Theodorus the Martyr, mentioned in the early part of this chapter. One phase of this power of endurance, with some at the present day, grows out of the recognition that for ages we have by resistance of personal suffering thrown off from us our own justly earned pain. We have thrown it out into the great maelstrom of world pain, making the world's suffering greater on account of it.

Recognizing this, there develops in the heart a great longing to lessen the world pain, a willingness to bear one's own when it comes, to pull it out, as it were, from the great seething world mass, and burn it up by suffering it oneself. To illustrate: In a case of severe inflammation of the brachial nerve plexus, the pain was excruciating. But the higher Self was beginning to rule its bodies. The soul was growing strong and was trying to lessen the world pain, and the reply when help was urged was to this effect: "Through the ages past, I have rebelled against pain, and have thrown it off, not caring what became of it so long as *I* was free. Now I shall *bear* it, burn it up with *will* to relieve the world suffering to that extent at least." Here service is rendered in two ways: lessening the world pain by bearing it oneself, and the angel helpers are left free for other work.

CHAPTER XII

MUSIC

Another method of healing, and indeed a much more common one than is generally recognized, is by means of music. It is significant of the power of music on human bodies, that theatres, concerts and musical interpretations are constantly thronged; indicating that there is an occult need for it. Probably the great masses of people are largely unconsciously finding music a remedy for the quieting of their bodies, and as a relief from the increasing restlessness and irritability caused by the pushing onward from the inner realms of this stage of evolution.

It is well to inquire into the hidden side of music in order to understand its action on and in matter. The physical manifestation of music is through sound. But whence comes sound? Again we find our answer in both Eastern and Western Scriptures. It is said that the Logos expresses Himself in seven different ways, or through seven Creative Powers, or Intelligences. The source of, and Life of all Power, is the "One only," the Logos, who at the time for the beginning of manifestation of the worlds, "breathes" forth a "Word," a sound, which calls into activity these seven apparently separated but only differently, functionated great centers of Power, or seven Planetary Intelligences who stand ready to do His Will as outlined to them.

That Divine Great Breath,* breathed forth through these seven centers, is in itself the source of eternal motion, is the root of all sound, is the substratum of the Pythagorean "music of the spheres." All these seven planetary centers of energy and intelligence are unfolding in their own specialized matter, each its seven centers of activity, of which sound—the further projection of the Word—or Music, is one. All nature, visible and invisible, is sending out sound of its own kind, on its own plane, as the flowing waters and the wind breezes attest. Hence it is not difficult nor unreasonable to imagine that the life aspect of the "Word," expressing itself in the power side of the different types of music, is common to all the seven planets of our solar system; and as each has its own special type, the matter and the elemental essence of our bodies will respond most quickly and readily to the particular keynote or particular combination of musical sounds which the ruling planet of our bodies sends forth. For instance, not all hearts are stirred by martial (Mars) music, but only those whose emotion bodies are of the type of Mars, or temporarily under his influence.

No one type of music meets all needs, but each "I am" responds to its own type; or, rather, in the earlier stage of its evolution responds to the predominating planetary essence in its bodies.

For it must never be forgotten that all the individual "I ams" are on the way to understanding, and mastering and using matter, and the time will come with each "I am," when the powers energizing in mat-

* The Secret Doctrine, by H. P. Blavatsky, Vol. I, p. 310.

ter can no longer attract or bind; when in many ages to come each "I am" will build its own worlds. But in this cycle few have climbed to that height, and the "I am" in most of us is still immersed in the matter of the bodies, the almost helpless sport of the forces of desire. Not having yet developed the use of a strong will of mastery and rulership over matter, the nature forces now rule the "I am."

Admitting, then, for the time this cosmic view of the Great Breath, or Word, as the root of music, and as the basis for our study of the factors in healing by music, we turn to the more generally known and popular facts. In the countries of the East, there are in use certain sacred words, mantrams, each having its own ruling Devas. These mantrams scientifically intoned, and the vibrations directed by the Devas of those sounds, have the power to build matter into form, or to break up existing forms. By use of these mantrams, bodies can be made to vibrate to health instead of disease; rhythm can be made to supersede inharmony. The occult power inherent in music was well known in ancient India, and the knowledge has not been wholly lost. The rhythm and measure of music have great influence. Each grade of matter from coarse to fine vibrates to music. The coarsest or longest wave-lengths belong to the matter of the physical body. Those shorter and finer with swifter repetition move the etheric matter of the astral-emotion body, while the still finer wave-lengths are those of the specialized etheric matter in which thought moves.

Built as all *true music* is, with fullest mathematical precision, and upon a sound psychological basis, the

regularity with which vibrations of the notes impinge upon the sufferer's physical, astral and mental bodies, has a calming, soothing effect, thus bringing the etheric centers of the three bodies into perfect alignment with each other; in other words, polarizing them, and permitting the flow of health life to pass through all the etheric channels unimpeded. As one writer expresses it, "The subconsciousness becomes filled with rhythmic melody," and seen by clairvoyant vision the inner bodies are swathed in the most beautiful colorings of the living elemental essence which has answered to the rhythmical vibration. Some of the most difficult cases of neurasthenia have yielded to the power of harmonious, well-chosen music, when the vibrations were not obstructed by cross vibrations such as fear, or dread of criticism.

Close observers state that the effect of music may be deeply lasting and beneficial. On the other hand, it may be distinctly deleterious. It may awaken sensuality or other base passions. It may break down the nerve tone, cause nervous depression and exhaustion, or emasculate the character. Plato viewed certain kinds of music with suspicion. He said, and Aristotle emphasized it, that any change made in national music brought about a similar one in the nation. In confirmation of this we may note in the United States the seeming marked change from the almost exclusively military music of fifty years ago to the now everywhere heard ragtime music; and the change in conduct of the children then and the younger generation today is very marked. The majority of children are now lacking in practice of

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obedience, reverence and responsibility. Whether the change is even partly due to the music should be inquired into.

Many instances of cures by means of music are found, as we look through the records of time. For instance, David with the music of his harp, drove an obsessing entity away from Saul.* Asclepiades employed music for the same purpose. Celsus after much observation, recommends it for certain forms of insanity. Coelius Aurelianus says that in the treatment of that form of insanity which alternates between rage and grief, the music should be full of sweetness as well as vivacity; that with those given to silly and meaningless laughter, martial music is best.

Mesmer found that "sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two blending together, disappear in space."† Is there not here a clear description of the action of the elemental essence in all matter?

Baglivi and Bonnet used music for gout, with much success. Roger extolled its power in cases of diseases of the lungs. Voltaire said we should go to the opera to promote digestion. Democritus found that the music of the flute was a remedy for the plague. Thales of Crete used the same remedy for plague with success. Galien used music as an antidote for the bite of vipers and scorpions; and Desault claimed great success with it in hydrophobia.

The subject had been but vaguely discussed in Western literature in modern times up to 1875, when

*I Samuel, XVI, 14-23.

† Isis Unveiled, by H. P. Blavatsky, Vol. I, p. 215.

Dr. Joseph A. Chomet published a theory of cure by music,† and cited a number of cases to prove that his theory was true. Among other cures was one of epilepsy. One day the patient, having been listening to music when she felt the epileptic fit coming on, suffered only the symptoms. Every time afterward that she felt the approach of a paroxysm, the young girl was placed so that she could hear music, and nature, being thwarted as it were in its perverted tendencies and diverted from the, for it, wrong channels, lost, at last, the habit of convulsive movements.

Here the substitution of a rhythmical vibration of sound affected the elemental essence in the etheric physical body, and of the astral also. Dr. Chomet relates the case of a noted musician and composer who was attacked by a fever with continuous delirium, which constantly increased in violence. The third day in his delirium he begged that they would give a little concert in his room. With misgivings the physicians consented. At the first notes of Bernier's Cantata his countenance became calm, his eyes quiet, and the convulsions ceased; he shed tears of pleasure, and the fever left him while the concert lasted, but as soon as it was over he relapsed. On repeating the concert, the fever and delirium again subsided, and the music became such a necessity that the night watchers continued it all night. Ten days of this *music treatment* effected a complete cure without the use of other remedies. In both the above cases, the music was fitted to the need of the individual.

† The Influence of Music on Health and Life, G. P. Putnam & Sons, New York.

It is an open question, and remains to be investigated, whether Western music can effect an *instantaneous* cure, though it does work progressively. It does not seem to create an environment of mental peace, of an outer sense of rhythm, the co-existence of which helps the mind more easily to hold the emotion nature firmly and aids the "I am" consciousness, the spirit of man, to dominate the mind.

That clear observer of art in Nature, Mrs. Annie Besant, thus differentiates between Eastern and Western music. She says: "In Hindu music there are delicate notes given out by the instruments which thrill softly out and cause subtlest vibrations in the higher bodies, till all sounds are left behind and spirit is set free. Those single delicate notes seem to have a power greater than any chord; for the chord raises passion or emotion; these single notes thrill to spiritual ecstasy; the chord predisposes to activity, the single notes to quiescence, to contemplation, to peace.

"Gradually the whole body is calmed, and held to these steady vibrations and the calm is answered by the steadiness of the consciousness responsive to its rhythmically vibrating vehicle."*

These observations of Mrs. Besant were made as to the effect of Hindu music upon meditation, but they seem to apply equally to the preliminary calming of the bodies in healing.

This "freeing of the spirit" would seem to be an essential to instantaneous cure; for accustomed as is the "I am" working in the subtle body to respond continually to impacts from without, this subtle, sub-

* Religion and Music, by Annie Besant, p. 16.

conscious, astro-mental body of ours is ever vibrating and ever changing its vibrations, causing continual changes in consciousness, and these again react on the body. The Hindu music arrests or checks these reactions, imposes its own vibrations on the bodies and instead of a disturbing jangle there comes a *realization* of the Self, of the divinity in one's own Self, under the rhythmical vibrations of the music.

The peace would permit the healing life to flow along the line of the etheric atoms instantly and in its fulness and completeness, instead of in the slower progressive way of step by step through the sub-plane matter of the bodies. Music, then, may be looked upon as one means of polarizing the three bodies, and can be used in its lower or higher potencies according to the knowledge of the healer. The Sanskrit mantras when scientifically used, still the bodies, attune the "I am," so that the healing Life can instantly reach the bodies without obstruction. It is significant of the present awakening to the study of the finer bodies of man, that we are hearing of psychical music, transcendental music, fourth dimensional music. It is true, also, that some music, for instance, Number 18 of Mendelssohn's Songs Without Words, the motif of the Holy Grail in Parsifal, the hymn, "Nearer, My God, to Thee" and "Home, Sweet Home," does directly affect the subtler etheric bodies. This use of music can be very helpful. Even in the matter of surgical operations it has its place. Recently a boy of fourteen, whose heart was too weak to stand an anaesthetic, was obliged to have an injured artery in his arm repaired. A young girl played "The High-

land Fling," and the boy was told to concentrate on it. Afterward he said he had felt but little pain.

Some of the hospitals in the Western world are making a satisfactory demonstration of the value of harmonious music, and have placed it in their list of remedies. They find that daily music inspires and cheers the patients and at least establishes temporarily a different vibration from that of disease.

A famous London doctor stated in a lecture, that different melodies can be used in curing certain disorders; that Mendelssohn's "Wedding March" accelerated the action of the heart and lungs. Chopin's "Nocturne in E flat" and Staenhagen's Pastorales" are able to soothe excited brains and induce peace and sleep, while Godard's "En Courant" dissipates nervous weariness. From these observations it would seem that those cases which are of a dull, sluggish nature, should be gradually roused by powerful and impressive music; those of a nervous disposition by sweet and tender melodies. A gloomy temperament might improve under light, short gay music. The study of music vibrations and of the types of elemental essence responding to them and their effect on the etheric bodies of people should become very active in the near future.

Some observations upon the nature of the notes of the scale have been made by M. Gretry, a noted French musician, and are given here for students to use as a basis for investigation.* He says it is dangerous for a hypochondriac to have to listen to very

* The Influence of Music on Health and Life, by Dr. J. A. Chomet, p. 199.

grave and serious music. It would give rise to or increase feelings of depression. The choice of the key should fit the temperament of the patient. The key of C Major is noble and frank; C. Minor is pathetic; D Major is brilliant; D Minor is melancholy; E Flat is grand and also pathetic; E Major is sparkling; E Minor is sad although it is the first minor scale in Nature. F Major is mixed; F Minor most pathetic of all. F Sharp Major is hard and sharp and overloaded with accidentals; F Sharp Minor is also hard. G Major is warlike and not so grand as C Major; G Minor is the most pathetic, except that of F Minor. A Major is very brilliant; A Minor is simple and least brilliant. B Flat is grand but less so than C Major, and is more pathetic than F Major; B Major is brilliant and gay, and B Minor expresses sincerity and artlessness.

From the facts presented, the student may gather that true music is many-branched and has its place in Therapeutics. The gods of Music—the Gandharvas, as they are named in India, and whose home is in the heaven world—pour forth on the thought plane of Nature great symphonies; these are caught by the sensitive inner senses of the true musician and transcribed into earth terms. The music devas are one of the channels of the Health-Life, distributing it according to the individual key-notes of men.

CHAPTER XIII

THOUGHT-FORMS AND COLOR

“Each definite thought produces a double effect—a radiating vibration, and a floating form.”*

Those who desire to help to restore health to the world will have already learned something of the power of definite thought as a factor; will have learned that each definite vibration of thought draws round it the elemental essence appropriate for its expression, and then swiftly makes its way to its destination. This is equally true of evil as of good thoughts. Therefore, the would-be healer must first purify his own life and his own thought. Otherwise he transfers his own ordinary weaknesses and frailties to his patients in the thoughts he sends them, for the thoughts we think are things.

In “The Hidden Side of Things,” Vol. II, Mr. Leadbeater speaks of the three classes of thought-forms.

1. Those which shoot straight out away from the person, aiming at a definite objective person or place.
2. Those which hover round him and follow him wherever he goes.
3. Those which he leaves behind him as a sort of trail which marks his route.

Even though the student may not be able to see or feel or otherwise sense these three classes, the differ-

* Thought-Forms, Annie Besant and C. W. Leadbeater, p. 21.

ence can be intellectually grasped with certainty. The first class, definite, strongly energized, cannot be deflected from their course. They go straight to their destination. If the intended recipient is preoccupied, absorbed with other matters, the thought-form waits at the surface of his aura until it can fulfill its mission.

The second class is not contacted by people unless they are closely connected with the man. It is in this respect that children are especially subject to contamination. Their associates should be most carefully chosen.

The third class is usually of a vague, indeterminate character, though endowed with sufficient energy to attach themselves to any drifting mind. Psychologically, *drifting* means that the Self is not at the moment active in its physical body; that the cerebrospinal super- or etheric-centers are temporarily quiescent, and that the sympathetic or subconscious etheric centers are temporarily dominant. If our minds are not definitely occupied by our own thought as we walk through streets and stores, and other places frequented by people, these thoughts from other people sweep through our mental bodies as if they were our own, and their general trend is for us evil rather than good. Many a thought-form of sickness is thus gathered up, when we allow our minds to drift and our bodies to become negative. When in a general gathering of people, one should hold the mind positive by actively sending out some helpful uplifting thought for their good.

Positive purity of thought is then the first consideration in healing by thought-forms. The second is

physiological knowledge. The question may be asked why, if the processes of cure are invisible, should a study of anatomy and physiology be necessary? For this reason: The physical body and sense organs are built in physical matter on the exact pattern of a model first built by invisible builders in etheric matter. Those who have suffered loss of teeth or limb, have had the consciousness that the missing part was still in its proper place; and this because the astral etheric counterpart was still in its own place in the etheric model, although the physical substance was gone. If, then, you know the anatomy and the physiology of the physical part you want to affect, you produce by the thought, in etheric thought matter, a picture of that injured part, in a perfectly healthy condition. "By your thought you make a picture, a form, of what that part ought to be. Having thus created the picture, you proceed to imagine it into the place where the injury is, and by that means, bringing the thought to bear on the exact spot, you stimulate the recuperative powers of the body to perform swiftly, what otherwise they would perform slowly; to build up quickly in the injured tissue what otherwise they would only build very gradually."* And in all these cases, you must do it day after day, just because you cannot yet perform instantaneous cures, but can only hasten the normal workings of nature.

It does not need a very high power of clairvoyance to see one's own thoughts. Each thought sent out can be seen by the sender as a temporary cloud of color, with or without a special form according to the

* Australian Lectures, by Annie Besant, p. 99.

definiteness of the thought, focused at a point about twelve inches in front of and level with the face. If it is simply a passing thought, one which has not yet established a habit of recurrence, there will be but a mere flitting cloud of color of the shade corresponding to the nature of the thought. If it be a thought that has been pondered over long and often, it will take at once a very definite form, and the color of the clothing essence will be more brilliant.

Those who can thus see, have one means of great help toward accomplishing the purification of their own mental bodies.

Seeing a muddy, sickly color standing out in the aura, they know that it is there because of some thought passing, or but just passed, through the mind. Tracing back, the thought is found, and shaken out, by the substitution of a pure and lofty thought in its place. After a more or less lengthy series of repetitions of this, that form of thought is overcome.

Healing with thought-forms of color is being used in a certain class of cases. Knowing the temperament of the patient, and noting the excess or lack of elemental essence, and what type is needed to restore harmony, the healer can relieve by means of the appropriate thought-form of color. In this also, the clean and calm mind is essential to the cure; the calm mind that the vibrations reaching the patient may be rhythmic, and a clean mind to attract a highly evolved class of elemental essence.

CHAPTER XIV

MAGNETISM

The terms Magnetism and Vitality are often used interchangeably, but this is an error. Vitality is an *etheric element, drawn from the Sun, through the etheric counterpart of the spleen*. The etheric body feeds upon this element (vitality), and so builds up and repairs the gross physical body. Vitality is as necessary to us as the air we breathe, or the food we eat. It is this fluid which keeps up the constant circulation of etheric matter along the nerves, corresponding to the circulation of blood through the arteries and veins; and as oxygen is conveyed by the blood to all parts of the body, so vitality is conveyed along the nerves by this etheric current.*

Now, Magnetism is not Vitality, nor is it what we commonly speak of as electricity. Magnetism is a life-force, generated within one's own *Self*. The magnetic healer by an effort of the will, generates within himself a great deal of this magnetism, and throws it into the subject, pushing back the patient's etheric nerve fluid, and temporarily filling the place with his own. The outflow may be increased or diminished somewhat by the will, and it is colored with the good or evil tendencies of the healer, and so affects helpfully or injuriously all people within its radius. If

* The Hidden Side of Things, Vol. I, p. 64. C. W. Leadbeater.

the healer charges these magnetic radiations with love, sympathy, strength, self-reliance, harmony, then by the very law of radiation the essence of those virtues interpenetrate and help the body to which it is sent.

Magnetism, then, being an essence connected with the life, rather than with the form, cannot be measured or weighed as a remedy, but the *results* are plainly apparent in physical healing as the following case will illustrate. The gentleman was not a professional healer, but was well read in Anatomy, and had studied much on healing lines.

He says: "My sister was very ill and as the result of an examination we were told that an operation for Hysterectomy was imperative. The operation was performed by one of the best surgeons in the country with three physicians and two trained nurses in attendance. The exploratory incision revealed a condition far worse than was expected, so much so that the surgeon hesitated to perform the operation, saying she could never live through it, but our family physician insisted that it be done as arranged for. The operation was performed under protest. For three days and nights my sister gradually sank, and on the fourth the doctors gave up all hope of saving her, and she herself had no hope.

"At this time I said to her, 'I want you to do just as I say, and everything will be all right.' I had the nurse get water as hot as the patient could drink, and had her take all she could. She soon vomited and within a few minutes she felt ready to sleep. The first obstacle I met with was that every time she tried to get out of the body in sleep, she would take the

etheric physical with her, and in a moment would come back in to the body with such a shock as to momentarily stop the heart action. I sat beside her and told her to go right to sleep again. After two unsuccessful attempts, on the third, she went into a sound sleep for nearly five hours, during part of which time my treatment was given.

“There was no hypnotic thought used in the case. I called myself within myself, and became at perfect peace within and without, realizing that the *channel* made between myself and the deva builders whose work it is to rebuild the bodies, would bring the healing life down through them, through me, to the patient.

‘I had their assistance from that moment as I helped them with the pure forces of Nature to build new material into the broken body, and so the turning point from death to life was passed.’ (Here follows a description of the treatment given with his own hands, recognizing positive and negative in their movements as he sent the force through the great nerve plexuses of the body.) “When she awakened she was perfectly refreshed and free from pain. From that time there was a steady improvement, so that at the end of two weeks the nurse was allowed to go. The surgeon and the doctor were so surprised at the change in the case that they could scarcely believe that it was true.

“Some time later our family physician asked me for an outline of my treatment, and of how the etheric body acted, and how it had to be brought back so that it would stay with the physical, the anaesthetic having

weakened the link between it and the physical.* In a few days he came to me and said: "I have a case at the hospital in the same condition that your sister was, and if she cannot be relieved I am going to lose her." I told him I would do what I could, and did so. At his next visit to his patient he found her much improved."

The description of the gentleman's own personal impressions in the matter is illuminating: "In addition to making myself a channel for the forces, I was permitted to experience in my own consciousness the part *I* was taking in the treatment, and to guide and direct the work done; this reality of the inner activities was much more real than the physical work I was doing. I became so absorbed in the workings of my own consciousness and the activities of the inner planes, that the physical was lost sight of. None of this was done through clairvoyance of any kind that I know of. It all seemed to be done through intuition."

Here we have the magnetism, the self-generated power of the man himself, coming as a great healing energy directed through his own super-physical consciousness out through his hands, and this made a mighty channel for the Healing Life. Such a super-power, sent out through the tips of the fingers into the great nerve centers of the patient's body could be likened to the use of an X or N-ray upon them as compared to ordinary magnetic manipulation. Hence its enormously increased power.

It is interesting to note the preparation which he

* The Hidden Side of Things, Vol. I, p. 341, C. W. Leadbeater.

made; that by "calling myself within myself" he gradually raised his consciousness by methods familiar to the occultist, to a point where the magnetic forces were not only of a higher, a superior order, but they rayed out through finer matter with what may be termed, for the moment for lack of a better term, cosmical light.

Again, the fact of the existence of an etheric body, which forms the connecting link between the physical and the astral body, and so its severance from the physical meant death to it, was apparent to even the family doctor, as also that it could be controlled. The astral and mental bodies also have their etheric doubles, and ether links them all together.

Magnetized water has not been explained upon any purely physical basis, therefore it has been set aside as unscientific, and the cures made by it have been frequently derided, covered up or denied. But the cures continue. Many instances are on record. We have previously referred to the Biblical record, of the angel stepping down into the pool periodically, for the healing of the people. In the school of Nancy and the Hospital San Salpetriere, in France, water under many experiments has been found to be a special conveyor of magnetism. Sir Frederick Treves, of London, has discovered a cure for sclerosis of the arteries in "radium" water, and cases on both sides of the Atlantic attest its virtues. The recent reopening of the discussion in regard to the healing power of the water at Lourdes, France, offers a proof that occult healings of this nature are coming to the front for consideration. Many springs of so-called sacred

water, due to their healing virtues, have been found in centuries past. Some in America located by American Indians, still maintain their good repute. So far as known to us the cures from these American springs are progressive.

In the cases of the apparently fully-attested cures at Lourdes, the novelist Zola, himself a sceptic, was an eye witness to astounding instantaneous cures; cases which he saw entering the spring, with diseased lungs, broken legs, dislocated joints, and terrible cancers, came out of the water well, fully restored to health. Zola, commenting on the claim of the priests who said it was done by God, said there could be but one source, and that was "the only Mother, serene and impassive Nature." So again, in modern times, *Nature*, as the outer expression of the One, in the role of Health Intelligence, in command of all power to heal by any agency, is being recognized. Now, although the waters of the Lourdes spring are said to show on ordinary chemical analysis only common water, yet such chemical analysis cannot reasonably be considered fully conclusive unless it has included a very definite and accurate test for "radium," or still finer elements.

The question arises whether, in any healing water, there may not be etheric, or X and N powers, which when aroused into activity by some powerful magnetizer, seen or unseen, will reach the subtle etheric body of the patient and accomplish the cure. It is not impossible that such etheric vibrations passing out as X or N ray waves could in a moment's time cure otherwise incurable diseases.

Who will, with open mind, investigate such healing springs to find if radium, with its etheric electronic potential acting as a channel for the healing power, may be hidden there in the ethers of the waters, and which acts as a conveyor of the Health Life to sufferers? The forces of magnetism are as yet obscure and scarcely glimpsed. They seem to be identical with *Ojas*, which in Hindu books is described as "*the essence of strength, of vigor, of energy, of virility, of power. It is radiant and full of light. Through ten etheric ducts attached to the heart, it is carried to every part of the body. Without it, the life of all creatures would become extinct.*"

An interesting occurrence in connection with healing by magnetized water is here cited. Others of like nature have come to our notice.

"I discovered that I possessed remarkable healing powers, and realized that I could relieve pain and cure disease by magnetizing water; or, in other words, could impart to the water the healing properties that the person needed and so heal in that manner. In ———— I went to Michigan. While there I looked astrally after such patients as needed my care. I went in this way to a friend in Philadelphia and found her ill in bed. I was seen by her and two others who were in the room with her. I asked for water and a bottle of it was brought to me. I magnetized the water, gave her a dose, and then bottled up the balance and told them how to administer it. She quickly recovered. This occurrence was later attested to by those present.

CHAPTER XV

MESMERISM

Perhaps the most distinguished investigator and exponent of Mesmerism since the days of Mesmer himself (1733) was Colonel H. S. Olcott, joint Founder with Madame Blavatsky, and until his death President of the Theosophical Society. The circumstances connected with his healing work are still quite within the memory of many. For three years, from 1880 to 1883, Colonel Olcott used this power, and during the time treated, according to the record, some seven thousand people. Many of the cases were attested to both before and after cure and many witnesses and beneficiaries are still living.

His work was led up to in this way. While the Colonel was on a lecture tour in Ceylon the Buddhist High Priest told him that the Roman Catholic clergy were preparing to establish a healing shrine or holy well there. The Colonel replied that the Buddhists ought to do the same, and that he the High Priest should cure the people in the name of the Lord Buddha, and urged that it be done, for his firm conviction was that the healing power was not limited to sects in religion, nor to schools of medicine. Shortly after this conversation a man afflicted with paralysis was introduced to the Colonel, and something seemed to say to him: "Here is your chance for the making of a shrine to the Lord Buddha."

Having made a study of Mesmeric Healing in his earlier years, though never practicing it, he offered to treat the man, and did so with great success. This was the beginning of his three years of healing. Colonel Olcott's personal attitude was utterly against the taking of pay for cures. We cite one of his cases to illustrate that and other points.

A man suffering from paralysis of one side was brought to him to be healed. He restored the arm to its normal use again, and sat down to rest before working on the paralyzed leg. While resting, the Buddhist Committee, which was selecting the cases for him to treat, told him that the patient was well to do; that he had spent 1,500 rupees on doctors without getting relief. He was avaricious, well known for his closeness. "Now, of all things that are disgusting to the occultist," writes the Colonel in *Old Diary Leaves*, "money greed is one of the chief; it is so low and ignoble a passion. My feelings underwent an instant change toward the patient. The Committee at my suggestion asked him for money for the Buddhist Fund, and he said that, as he was a poor man, he would give one rupee. I told the Committee to take the man away and never let me see him again. But the Committee urged me to continue the case as my refusal would be misunderstood, so after a while I had the patient brought to me and within half an hour had released his leg from its state of paralysis, and sent the man away walking as well as anyone.

"Some weeks later, returning to the same town in the course of my tour, inquiring for some of the patients I had been particularly interested in, I men-

tioned the miser. The reply surprised me very much. The arm, they said, remained cured, but the *leg had relapsed into the paralytic state*. Although I had read of no similar case in Mesmerism (which was the name the Colonel gave to his treatment), the reason suggested itself at once—I had felt no real sympathy for the man after hearing about his miserliness, and therefore my vital aura had not vibrated along the nerves of his leg as it had been applied to the nerves of his arm, so the cure was but temporary. In both treatments I had had exactly the same knowledge of the science, and the same measure of vital force to transmit, but in the latter, none of that feeling of sympathy and benevolent intent which, in the case of the arm resulted in a permanent cure.”

Colonel Olcott gives some most helpful suggestions upon the permanence of cure. He says the patient was treated while in full possession of his senses. He could not understand a word of English, and must have been doubly sure in his own mind that as his arm was cured, his leg must certainly be. Even the surrounding audience knew nothing of these methods, and consequently were not able to hypnotically suggest anything to the patient. Finally he concludes his philosophizing on his failure to cure this Ceylon case by saying that it powerfully suggests the truth of the ancient teaching, that kind thoughts sent out from one to another carry with them an almost magical power for good, while evil ones have the contrary effect.

Colonel Olcott, in trying to determine the source of his power, makes two suggestions. First, that the

healing was done through him by a higher intelligence than his (a Master of Wisdom), and cites the case of a patient he was treating named Badrinath, who was blind from atrophy of the optic disc, and declared incurable by the greatest surgeons. While the Colonel was treating his eyes, upon which work he was closely concentrated, "Badrinath suddenly began describing a shining man whom he, though blind, clairvoyantly saw looking benevolently on him. From the minute description he proceeded to give me, I could not fail to recognize the portrait of one of the most revered of our Theosophical Masters, a fact that was the more delightful in its being so unexpected and so independent of any mental direction on my own part, my mind being wholly fixed on the treatment I was giving."*

The second suggestion of the Colonel was that perhaps the healing was done through the transfusion of his own vitality to the patient. Without doubt such transfusion may have contributed to his success, for a feeble devitalized person could not have done such work, but that would not account for all the phenomena, for the vitality of even healthy people has its limitations. The etheric portion of the physical body is the vehicle of vitality; this vitality may be directed at will to a person, or it may be tapped, so to say, by certain types of people. When not under any special control, it simply radiates in all directions, flowing out chiefly through the hands. Many minor diseases can be cured by increasing the circulation of the vitality of the patient. "A headache, for example, is frequently due either to a slight congestion of the

* Old Diary Leaves, by H. S. Olcott, Vol. II, pp. 431-2.

blood-vessels, or to a similar congestion of the vital fluid in the etheric vessels. In either case, a clairvoyant who can see the obstruction may deal with it by sending a strong current through the head and washing away the congested matter. A man who cannot so see can also produce this result, but since he does not know exactly where to direct this force, he generally wastes a great deal of it.”*

It seems possible to trace a distinction between Mesmerism and Magnetism here. In ordinary Mesmerism vitality, the health force from the sun's rays, flows through the etheric portion of the physical body, and is directed by the will of the healer to the diseased part. In Magnetism the healer raises his consciousness to a higher level, as in the Colonel's case, to the thought of the Great Master, and there, on that higher level the force is poured out through him, and he becomes a channel for the Health-Life. The conditions accompanying some of Colonel Olcott's cures seem to indicate that he sometimes radiated both Vitality and Magnetism, and in special cases was aided by some very advanced intelligences.

* The Inner Life, by C. W. Leadbeater, Vol. II., p. 180.

CHAPTER XVI

THE HEALING MIRACLES OF THE CHRIST

For nearly two thousand years the miracles of the Christ have been the source of great theological controversies; and among materialists, the cause of the most outspoken incredulity. *Evolution* furnishes us with an argument in favor of their truth. If the unfolding of spirit and the refining of matter are facts in consciousness and matter, in other words, if evolution be true, then, as Professor Huxley has said, there must be those as far beyond us as we are beyond the black beetle. If, owing to His advanced place in evolution, to His Supreme Self-Sacrifice, to His boundless Compassion, the Christ, called in India the Lord Maitreya, if He possessed in His Own right and as an outcome of ages of evolution, the full knowledge of and the power to use the seven forces in Nature, then may we use evolution to explain His dealings with the sick bodies. His work was not supernatural, but it was superphysical as well as physical; it was not limited to purely sense knowledge, but it dealt with the finer bodies equally. He had absolute knowledge of the person to be healed, whether it was a physical ailment, or an immoral life, or a life-long infirmity the cause of which had been set in motion in past lives. Such cures were not miracles, not unique facts without law or

reason to explain them, but resulted from the possession of occult knowledge, such as we must all have in time as a result of evolution.

Three facts force themselves upon us as we study the healings recorded of the Christ.

First: That He had absolute knowledge of the patient's inner life, and control of the power to cure him.

Second: That every cure was instantaneous.

Third: That faith on the part of the patient or those bringing him was required.

They brought to the Christ a man sick of the palsy, lying on a bed. Seeing their faith, He said unto the man, Son, be of good cheer; thy sins be forgiven thee. And the Christ, knowing the *thoughts* of some in the multitude, answered them by saying: Why think ye evil in your hearts? But that ye may know that the Son of Man hath power on earth to forgive sins (He said to the sick man), Arise, take up thy bed and go unto thine house. And he arose, and departed to his house.*

Here is exemplified, first, the faith of those who brought the man; second, instantaneous cure; third, full knowledge of the man's past life; that it had been sinful was implied in his own words.

Again: There came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Christ put forth His hand and touched him, saying: I will; be thou clean. Go thy way, shew thyself to the priest and offer the gift that

* St. Matt., IX, 2-7.

Moses commanded as a testimony.* Here the faith of the man fairly overflowed, so great and strong was it. But also the Christ reminded him of the Law laid down by the father of his race, that to perfect and complete his own part in the cure he must bring a gift-offering to the priest of the Temple.

And there came to Him a centurion saying: Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only, and my servant shall be healed. And when the Christ heard this, He said to His followers: Verily, I say unto you, I have not found so great faith, no, not in Israel. And He turned to the centurion and said Go thy way; and as thou has believed, so be it done unto thee. And the servant was healed in the self-same hour.†

Let it be noted that the Christ did not need the faith as an offering to Himself; it was an element required as a part of the asking. The one who asks for help for himself or for another must have faith. Why was faith so important? Why not some other quality? Is faith the innermost link with the healing force, with the healer, with the Masters of Wisdom, with God Himself? What is faith?

And behold there was a man with his hand withered, and He said unto him: Stretch forth thine hand. The action of obediently stretching forth implied faith. He conformed and immediately it was restored whole as the other.‡

And there came to Him a certain man, kneeling

* Ibid., VIII., 3-4.

† St. Matt., VIII., 6-13.

‡ Ibid., XII, 13.

down to Him, saying, Lord, help my son; he is a lunatic, extremely destructive, and I brought him to thy disciples and they could not cure him. And the Christ turned to his disciples and answered, O faithless, how long shall I suffer you? Bring him to Me. And He said to the father: If thou canst believe, all things are possible. And the father replied, Lord, I believe. Help Thou my unbelief. And He rebuked the devil in the child, and it departed out of him, and the child was cured from that hour. And the disciples came to Him privately and asked: Why could we not cast him out? And the Christ replied: Because of your unbelief. I say unto you, if ye have faith as a grain of mustard seed, nothing shall be impossible unto you.*

What, then, is this all important faith factor in the one who comes, or in those who bring the patient for this deeply occult and instantaneous healing?

St. Paul says of faith that it "is the substance of things hoped for, the evidence of things not seen." "The substance of things hoped for." From this we may infer that whatever the thing is that is hoped for, it has a form of material substance through which it expresses itself as hope. But, in what substance can a "hope" take form? Again, we are thrown back upon the halo type of matter, the inexhaustible ether in man's three bodies, in which can be, is built—as photography is now beginning to demonstrate—our hopes, our fears, our joyful aspirations and sorrowful glooms. Each of these various types of thoughts and emotions, according to

* St. Matt., XVII., 14-20.

occult science, builds itself a form of its own vibratory kind, of the appropriate elemental essence in the ethers, and these thought-forms can be seen, are seen sometimes, even by untrained students.

Paracelsus speaks of faith yet more plainly. "If I *know* that divine Wisdom can accomplish a certain thing through me, I have true faith; if I merely *believe* that it might be *possible*, such a belief is no knowledge, and confers no faith. Faith renders the spirit strong; doubt is the destroyer. Faith is the inner consciousness of power."

Here we can see that doubt may be spoken of as the negative pole of faith. Doubt does not concentrate energy into building a health image; it scatters, it causes chaos in the "substance."

Cardinal Newman says of faith, that "while it is illuminative, it is not operative; it bestows light—it does not impart power." Perhaps the power to make it operative is the *aroused alertness* of the man himself which, if such alertness is lying dormant, furnishes no connection between faith and its opposite, and though existent, faith will then remain inoperative.

From these testimonies we may gather that faith belongs to the realm of the oversoul; that it is of the nature of spirit, that it is not an objective sense process, but is deeply subjective, being of the substance of the essence of the spiritual nature. It does not pertain to doctrines, but is a superphysical element in consciousness, which requires that an energized etheric thought-form of health shall be sup-

plied by the patient or by those bringing him, together with a full conviction that the cure is accomplished as soon as the Word is spoken.

Faith would seem to be as yet latent, potential in the majority of humanity. It would appear to have its basis in that stage of evolution when doubt of the existence of superphysical activities has to a large degree been overcome, and knowledge has taken its place.

We will attempt to add another definition to those already offered and say that Faith is the Word Symbol for the *instantaneous wholeness of realization* of an absolute *fact*, of an unshakeable certainty. In other words, Faith as exemplified in healing, means that the whole inner and outer being, the mind, the emotions, the heart, is filled with an immovable conviction of a Superhuman power that will, and can, and is, accomplishing the end it seeks, and the whole nature is swathed in the peace of it. Those who have this faith can become true healers.

And blind Bartimeus sat by the highway begging and when he heard that it was the Christ who was coming, he began to cry out: Son of David, have mercy upon me. The people tried to quiet him, but all the more he cried: Have mercy upon me. And the Christ stood still and commanded the man to be brought and said: What wilt thou that I should do unto thee? And the blind man said: Lord, that I receive my sight. And the Christ said: Go thy way. Thy faith has made thee whole; and immediately he received his sight, and followed him.*

* St. Mark, X 46-52.

It is not difficult to imagine that for years the desire for sight, and a thought image of himself as possessing it, had been the continual secret cry of the blind man's soul, and hearing of the healing work of the Christ, he *knew* that he could be cured if he could only reach Him. He needed but to be told of His near approach, to have his faith brought into active use; to have a *wholeness of realization* instantaneously established through the I am consciousness and its bodies, instantly polarizing the atomic etheric centers of the sightless eyes, and making it possible by the aid of the power of the Christ, for the fullness of the Health Life to flow in through them, vitalizing them with perfect health. Can we, with the explanations that have preceded this, get a glimpse of some of the processes of instantaneous cure?

Etheric vibrations are now scientifically established as being beyond the normal physical. Recognizing all the other factors as having their part in the cure, we may reasonably assume that these super-etheric vibrations affect and control for the time with their own tremendously higher activity, all the matter within their own radius; and under the impetus of the word of the Christ they would crowd into the physical and etheric sight centers all the electronic matter needed, and would throw out, shake out with equal instantaneousness all effete, inert, obstructive matter. Because of this higher vibratory action temporarily aroused, and responded to in the physical atoms and molecules, there would be seen from our dense physical viewpoint, an in-

stantaneous cure, a so-called miracle. But seen from the etheric viewpoint, such instantaneousness would be its normal mode of motion.

To show that this is not an improbable view, we will apply to it Sir J. J. Thompson's statement regarding *positive electricity*,* in which, speaking of the positive-ray method of detecting particles called corpuscles or electrons, he says: that the time taken by a particle to pass from the discharge tube and be registered on the photographic plate is far less than the millionth part of a second. He further states that the positive rays are deflected by magnetic forces. Now the positive rays exist everywhere in ether, and under the law of attraction will deflect toward the strongest magnet. If that magnet should be a human faith or an angel helper, then instantaneous polarization would take place and the Health Life would flow in, instantly. The more advanced the stage of evolution of the patient, the more potent the power of the helper, as illustrated by the great healing work of the Christ.

Then, if the Healing Intelligences were working in the etheric, the root matter of the bodies, restoring or replacing diseased bone, muscle, nerve, they could by the multiplication of electronic discharges at the point of disease, throw out, push out the old matter and replace it with the new, and suitably selected health-charged material; the cure to ordinary sight would seem instantaneous and miraculous and yet would but be the natural action of definitely health-charged electrons in etheric matter.

* *Harpers Magazine*, September, 1914.

When we look out over the world and see its immensity, and its helplessness under its weight of pain, then we realize that only a great leader, a World Teacher, a Divine Healer, such as the Christ, can Himself administer relief to all and teach us true methods. As Mrs. Annie Besant has said, we need a leader, one greater than ourselves who, seeing these mighty problems of world pain that to us now are insoluble, will point us to the road along which we may walk to their solution.

And when He, the Christ, shall come again, as He has promised, He will teach us, if we are worthy, the higher mysteries of healing.

CHAPTER XVII

A BASIS FOR A SCIENTIFIC WORKING HYPOTHESIS WHICH WILL INCLUDE ALL CURES

We have endeavored to make clear that, underlying all possibilities of healing, there should be found ultimate Laws or Principles of Health and Healing which, when understood, will enable us to differentiate, study and classify every type of cure, each under its own law.

Science is extending its researches into "ultra" matter on a basis of unclassified facts; it has gathered series of results which, while not yet scientifically tabulated—and cannot be until more is known—justify hypotheses concerning the electron and the electrical theory of matter, and N and ultra-violet rays. In equal manner, also, do the existing facts of healing by drugs, by polarization, by the aid of planetary elemental essence, by faith, by inter-mediation of angel helpers, by prayer, by the power of the Higher Self upon its three bodies, justify an hypothesis as to their source, and methods of expression. The drugless and the instantaneous cures contain strong evidence that they are temporary manifestations of the super-powers of a permanent, living Law of Nature, the Law of Health. The facts of super-aid, as well as drug-aid in healing, are facts; which indicate that Health has a definite source and that it exists eternally; that it uses both visible and invisible agencies; that some of these agencies appear transcendent or super-physical to

us, because of our own ignorance; also that the law will unfold its hidden secrets to those who faithfully study its workings.

The evidence indicates that all of these Health powers, physical and super-physical powers, exist eternally within the scope of the Health law, and are under the direction of its intelligent administrators, the Shining Ones; but they only manifest to the perception of the physical senses as each man's own evolutionary need calls them out. For there is no waste in the administering of laws of Nature; but, as in the physical manifestation of the ultra-violet and the N rays, so with the ultra cases of healing. The power seems to be mainly non-existent, or to be spasmodic and variable, because it does not appear within the sphere of physical consciousness except when its own proper conditions and need for manifestation are present.

What separated points have we now discussed which, put together, will help to prove that *all* types of cures are subject to, or are accomplished under, fixed laws, and that therefore they can be scientifically investigated?

First. Matter.

((a) *Grades of Matter.* The fact of the existence of different grades of matter is no longer questioned. Nor do scientists entertain any doubt that the several types of matter, solids, liquids, gases and ethers enter into the composition of each human body. Western science admits that each atom of every grade of matter floats in and is surrounded by Ether; that Ether is the finest grade of matter

known, but little has been learned concerning it.

Occultism—ancient divine science—clearly states that every atom lives in its own world enveloped by ether; the sense of hearing, for instance, though regarded as the result of vibrations of air, “is carried on through the medium of the ether which surrounds the particles. It is Ether as the Root of Matter, which gives to the senses their feeling of reality.” From the standpoint of Occultism, all grades of matter interpenetrate throughout space, but in human bodies these grades are organized by the Self, for the use of the Self, into interpenetrating but separate vehicles, as the physical body, the astral, or desire-emotion body, the mental body; as evolution advances, each of these bodies is rebuilt, again and again, by the Self, of the finer and purer matter of its grade.

(b) *Rates of Vibrations.* It is common knowledge that the vibratory limits of the three lower grades, solids, liquids and gases, differ, the vibrations being more rapid in liquids than in solids, and still higher in gases. Such observations as have been made on human bodies indicate that diseases of phlegm (liquid)—as tuberculosis—are much slower in vibratory action, run longer courses and recover more slowly than those of gases or heat, such as fevers.

As to Ether, the statement of Sir J. J. Thompson, previously quoted, proves that the electrons—which are etheric in their nature—move with almost inconceivable rapidity. If then the relief of any form of disease should be secured through the ethers, the reasonable inference is that it would be done with an

instantaneousness corresponding to the vibratory swiftness of etheric matter.

(c) *Ether the Coming Element.* An occult statement previously quoted says of Ether that it is the coming—the fifth—element; that it is semi-material as yet, indicating that, as with air, fire, water, earth, vast periods of time passed before they, under their own evolutionary laws, came out of their occult, their hidden state, and became gradually materialized, so with ether. It is still hidden in large measure, whether we seek to observe its working in the cosmos or in human bodies; but by analogy we can see that as air, fire and water has each its own special method of working, and its particular function to perform in human bodies, so will Ether have its own methods in them. One characteristic to recognize it by will be the instantaneousness with which the cure is accomplished.

Second. Life.

(a) *Life moves Matter.* We now turn to the life side of spirit-matter to find its relation to healing. Ether, as with all other grades of matter, can never be but partially studied unless its life side, its essential activity as spirit-matter, is recognized. Occultism teaches that “while Nature which is Divine Matter, provides all the *mechanism* for activity, it is Life, which is Divine Spirit, that sets going and directs that mechanism.” The mechanism of matter cannot operate of itself, nor can Life manifest without the aid of substance; spirit-matter, these two poles of Divine Energy are dependent each upon the other for manifestation.

(b) *Life limited by Matter.* Under the explanation of a law of *planetary elemental essence* which has an intelligence all its own, and which is graded according to its own stage of evolution, the theory of a connective, collective life in every atom and molecule of matter is no longer speculative; any matter which can manifest adhesion, affinity, repulsion, can sense heat and cold, can respond to and be overcome by poisons, can show definite symptoms of fatigue and illness, has an element of life and health existing in it which must be dealt with as intelligence in matter, whether that matter be of earth, water, air, fire or ether. This life carries on its evolutionary work under deva direction, in mineral, plant and animal, under immense limitations. So great are these limitations that we speak of the life in these three grades or planes of matter as sub-conscious life, meaning below human consciousness. It should not then be expected that the drugs of these three kingdoms could have more than a progressive place in healing.

In the human being while the sub-conscious elemental essence carries on its own proper activities in the cells of the bodies, a Higher Life, the Self, the individualizing Ego, the Monad, enters as informer and eventual Ruler, and in time will dominate the bodies and subject them to its own higher aspirations.

(c) *Life discriminates.* But whether the life be embodied in mineral, plant, animal, man, lower or higher angels, or the Lord of the Universe, it is the same Divine Life, except in degree of manifestation. The finer the matter and the greater the power of

vibratory response of the elemental essence in it, the loftier the Intelligence which can use it.

It is reasonable, then, to infer that the higher types of matter, such as ether, are largely dormant in healing until the human stage is reached; and even then the man who has not passed the selfish animal desire stage and has not set in motion the forces of will which awaken to conscious activity the elemental essence in his yet inchoate etheric bodies, will be unlikely to experience an instantaneous cure; the higher intelligences would not, probably, under the law of the conservation of energy, act in such cases. Slow drug work fulfils the necessary purpose at that stage of evolution.

But the unselfish, Self-controlled, compassionate person, whose only desire is to serve humanity, will, by the very purity of the life and purpose, attract the attention of the great healing devas, and at the right time they, working through the actively operating etheric matter, will accomplish the cure.

Does not the life side of Nature hold the secret of Health and Healing which will apply to all cures? Have we in the different rates of vibrations in the grades of living spirit-matter of the physical, astral and mental bodies, and, under the law of evolution, all of this gradually becoming controlled by the unfolding Self within, found material with which to begin to formulate a scientific working hypothesis covering every method of cure?

Etheric matter responds more readily, and offers less resistance to the active energies of Life, than physical matter.

Under *healing by drugs*, different grades of matter are used, and according to the stage of evolution of the finer bodies of the patient, and the limitation of the power of elemental response in the drug used, will be the rapidity of the cure.

The *progressive drugless* cure is the intermediate stage, the evolutionary step, between the drug cure and the instantaneous cure. Here the lower ethers of the bodies are beginning to be active and responsive to the Higher Self, and the super-intelligences of the Health law can begin their manifestation. Many people have proved for themselves that physical drugs are powerless to restore, when lost, the normal electric rhythm of their finer bodies; and that prayer, music, colors, a day in the woods, etc., have acted as health restorers. The disturbance is in the etheric matter of the bodies and treatment suitable to that grade of matter must be given.

In the *instantaneous* cure, the ethers of the bodies are in a more active condition, are in a more or less organized or polarized state. Here we find some explanation of the functions of Ether, this "Root of Matter," this "container of all types and forms." It being semi-material, "semi" here would mean that it is equally as open through its own finer akashic grades on its hidden side to the use of the Healing Angels of the inner worlds, as its denser grades are open to the material remedies of this dense outer side. The finer inner grades of living essence offer an immediate alertness and an instantaneous response of service to the great intelligences who understand, direct and administer the distribution of Health.

Such an hypothesis, having its basis in ancient and, to some extent, in modern science, is not beyond the comprehension of the intellectual mind. The philosophic, intuitive mind, which is often clairvoyant, seeing something of the inner truths of things, will grasp far more than this; will see a great world-philosophy underlying all healing; will see the plan of the Logos of the system slowly working toward an ultimate definite goal of perfection for all life. Toward this end, all pleasure, all pain, all laws of Nature, tend. For this purpose the great Inner-World Teachers come forth from time to time, and restore the truth of life and brotherhood to an ignorant and bewildered humanity.

The world is passing through a great and swiftly moving evolutionary process. It is necessary, in order that the Life side of Nature shall now be more fully studied; that an ideal of Brotherhood, that brotherhood which is innate in all life, may speedily and indelibly be built into the physical brain and heart consciousness, as well as into the soul of humanity. From the standpoint of Health, a finer type of bodies will soon be brought down by the great Builders for humanity's use. In these the sense faculties of the three bodies will be active, as they even now are in a few of our present race. The Great Ones, the Elder Brothers of humanity, who on invisible planes are bringing about the new conditions, have the wisdom and the power to heal as none have done since the Christ was here before, and when He and They come forth They will explain and teach as none can now do, the true Law of Health. Let us hold our minds open to perceive the Truth.

ADDENDA

A STUDY OF THE REPORT OF THE CLERICAL AND MEDICAL COMMITTEE OF LONDON, ENGLAND

This Committee, since 1910, has been conducting "an inquiry into Spiritual, Faith and Mental Healing," and in 1914 issued a Report which contains points of much interest. Especially is it of interest when viewed in the light of facts set forth in this little book. We take pleasure in very briefly reviewing the Report here for the benefit of our readers.

The Committee, composed of eminent divines and distinguished physicians, prepared seven questions, and the examination of the selected witnesses, men of equally noted position, was based upon these questions.

The purpose was to learn what the witnesses understood by the term "Spiritual Healing"; what were their views of the difference, if any, between Spiritual and Mental Healing; whether they related present day Spiritual Healing to the Gifts of Healing in Apostolic times; whether moral excellence or religious faith on the part of the healer or the healed, is a requisite in "Spiritual Healing," and, whether in the opinion of the witnesses Spiritual Healing should be exercised apart from both medical diagnosis and supervision.

It has been said that any problem, to be truly solved, must be viewed from seven standpoints. We offer the following as one of these standpoints. That we first need to place *Health* in its *proper category*,

else we cannot determine its relation to natural laws, its methods of distribution, and the nature of its powers. Also the terms Spiritual, Faith, Mental Healing, need to be clearly defined. We have taken the position that Health is of the Spirit; that Health being spiritual and the polar opposite of disease, Health and disease can never meet; therefore, an intermediary of some nature is necessary. This, as we have attempted to show, is of the nature of a conveyor or channel composed of invisible Intelligences, through whom Health flows to any given point. By means of these Shining Ones, the Health Life is distributed through priests, doctors, laymen, drugs, or any of the five elements with their elemental essences, or even through or by the means of the patient's own higher Self.

Now, if the doctors, ministers, and the various types of healers are not the Health-Life itself, nor the disease itself, then they must belong to the third factor, they must constitute one part of the channel through which, or the instrument by means of which, the spiritual Health Life can flow out to the patient. This human part of the channel or instrument may or may not be 'Spiritual.' It ranges from the blinded and cabined living elemental essence in the five elements and in drugs, up through the various stages of awakening consciousness, to the unlimited wisdom of divine Beings such as the Christ. Hence it would seem that the human part of the channel, as in the case of the banks of a stream, approaches the spiritual to the degree that it is a perfect channel, not seeking to hold, or to profit by any atom of that

which flows through, nor to consciously display its own power, but to pass on *unobstructed* the full amount of Health-Life needed. From this viewpoint, only those of superior love and wisdom, absolute knowledge, utter unselfishness, boundless sympathy, and oneness with the law of God, those in whom the Christ nature is fully developed, would be true *spiritual* healers. Below this there might be grade upon grade of students. The terms Spiritual Healers, Faith Healers, and Mental Healers, from this standpoint seem to be misleading, and possibly the nomenclature should be revised.

Again, if we should place the instantaneous and drugless cures such as we have cited, in one class, with its higher and lower subdivisions, they could be examined under the conditions pertaining to their own nature, viz., the conditions of etheric electronic matter. The instantaneous and drugless cures would thus be lifted out of the drug class, which is related so closely to dense physical matter. Such cures will become more frequent in the near future, and no legislation, or regulation by any body of men can prevent their occurrence. They are a result of advancing evolution.

The examination of the instantaneous and drugless cases will naturally fall under the jurisdiction of the spiritually advanced, the enlightened expounders of the Scriptures, who by the very law of their own evolution in their own special line of education, will be awakening the higher vision such as was exercised by the saintly Apollonius. The cures made with drugs or surgery would quite as naturally come un-

der the jurisdiction of the medical men. The very character of the cure itself constitutes a classification which requires on the one hand special training of religious studies and spiritual experiences, and on the other, the close following of modern scientific investigations. Unless these two widely divergent methods are embodied in one person, we should not expect a diagnosis of the Holy Spirit's action from a medical man, nor a clear understanding of a medical case from a minister of the Gospel.

The cures by "suggestion" cannot, if we have correctly defined the spiritual healer, be classed with the spiritual work of the Christ. He *knew absolutely* what He did; there was no guessing, no suggestion, no waiting for results in His work.

In regard to the "Gifts of Healing" as in Apostolic times, or a Healing power bestowed by the Holy Spirit on any person, the witnesses varied in their beliefs. Our own observation is that such power is conferred on some, usually temporarily. The healing work of the Earl of Sandwich, whose evidence as a witness is embodied in the Report, may possibly be of this nature. An invisible intelligence or deva may be temporarily aiding him; and yet no consciousness of the nature of this aid sifts through into his physical brain. Under the views advanced by Professor Bergson, of the limitations in brain receptivity to mental concepts, such physical brain unconsciousness might reasonably exist in connection with a definite expression of power; for knowledge and power are not one and the same. It can easily be seen that great injustice might be done such a

healer, if the examiners had no criterion except that of present day medical and surgical knowledge, which does not include in its curriculum the etheric bodies of men, nor the possibility of cure by the Holy Spirit, nor its power to bring out through its temporary agents the higher potentials of the Health Law. Such examinations result in doubting the healer, and denying the cure, and yet the *fact* of the cure remains.

If, however, the power of the Holy Spirit is admitted as a fact, then who, not acquainted with the Holy Spirit and its methods of working, can determine whether the cure is of the Holy Spirit or not? Even the disciples, so intimately associated with the Christ and His teachings, failed to discriminate, for we read that they forbade one who was casting out devils in His name to continue the work. When told of it the Christ answered: Forbid him not; for there is no man which shall do a mighty work in My name, that can lightly speak evil of me. For he that is not against us is for us.* We may reasonably apply His own test to the present cases.

The Report states that the Committee will continue its work, and proposes to "formulate a basis upon which some more clearly defined relationship and coöperation may be secured between ministers of religion and members of the medical profession in the treatment of disease."

We offer our sincere gratitude to this Committee, which has so nobly and bravely entered this difficult field of coöperation in service.

* St. Mark, IX, 38-40. St. Luke, IX, 49-50.



